

UNITY

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BUILT UPON THE
FOUNDATION OF
THE APOSTLES
AND PROPHETS
JESUS CHRIST,
HIMSELF BEING
THE CHIEF COR-
NER STONE.

JANUARY, 1920



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UNITY

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FOREWORD

IN ACCORDANCE with the announcement made in the December Unity, the January issue of this magazine is a faith number.

Faith is the first activity of mind. All that man becomes in spiritual development, all that he manifests outwardly, has genesis in this initial mental movement. To systematically apply ourselves in constructive spiritual effort, we must know the character of faith. To intelligently apprehend the causes of conditions, so that we may go from success to success both within and without, we must necessarily have an applicable understanding of the means by which success is wrought.

Without faith, the mind is inert, comatose. It is a pulseless sea, void of light, lifeless under a lifeless atmosphere, uninhabited by sentient forms.

The Galilean experiences of Jesus the Christ, are the way, the truth and the life of God in the receptive, obedient, victorious soul. The first significant spiritual development to which Jesus addressed himself, was the expansion of the faith faculty; he called Peter to be his disciple. This was putting faith under the tutelage of *I Am*.

Faith in things seen is the faith of ignorance, *I Am* subordinated to *I am*. Faith in the unseeable, eternal, unmistakable Principle within, insures the illumination which distinguishes the producer from the thing produced. This is the faith that our Unity work endeavors to promote.

We believe that our readers will find this to be an inspiring number, through a quickening into action of a higher degree of the faith which is of God.—*Editor*.

FAITH AND TRUST

[Extracts from an address by CHARLES FILLMORE.]



FAITH has an abiding consciousness in man. This place of abiding is illustrated in the Scripture as the "house of Simon and Andrew." A house is a place where people have built a home. A man's house is his castle. Generation after generation is born and reared in the same house. The house where a great genius was born is preserved with care, and it is visited, year after year, by those who are devotees of the one who expressed some great thought, art or discovery. If the barn-cave at Bethlehem, where Jesus was born, could be found, it would become the greatest shrine in the world. The importance which we give to the place where great men and women were born, is founded on the centralizing power of thought. All structures are thought concentrations. Constructive thinking ultimates in the construction of places of abode. Savages do not build houses nor cities, because they do not think constructively.

In the time of David, the children of Israel were nomads. The consciousness of the indwelling Spirit had not been born in their minds, and could not, in consequence, be formed in their bodies. That the time was ripe for a more constructive state of mind is set forth in these words of Jehovah, found in II Samuel 7:5, 6, "Shalt thou build me a house for me to dwell in? for I have not dwelt in a house since the day that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle."

David, the drawing power of love, then began gathering material for Solomon's temple. Jehovah told David that he could not build the temple, because he was a man of war. The temple of God is man's body.

"Your body is a temple of the Holy Spirit," said Paul. But if man has not complied with the law of permanent body building, he is like the nomadic children of Israel; he goes from body to body, and from tabernacle to tabernacle.

"Except Jehovah build the house, They labor in vain that build it."

The tents and the tabernacles which the children of Israel have built for Jehovah, represent the transitory bodies of flesh. The Lord has merely "walked" in these flimsy temples; they have not afforded an abiding place for Spirit, because of their unsubstantial character. The underlying weakness of the tent-body was the lack of faith in the inhabiting soul. A new consciousness of the indwelling spiritual substance and life in the soul, was necessary, and a man was chosen to bring it forth. This man, named Abraham, represents obedience and faith. His original name was A-bram, which means *exalted father*. The name and its meaning identifies it with the Hindu deity, Brahma, who represents the highest cosmic principle, the all pervading self-existent spiritual Substance, which is the primary source of the universe.

Abraham was tested again and again, to the end that his soul might be strong in faith. His great test of faith was his willingness to sacrifice his beloved son Isaac, in the mountain of the Lord. "And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of Jehovah it shall be provided."

This is to show the necessity of the soul's giving up that which it considers its dearest possession before it can realize the Divine Providence. This all takes place in the mount of the Lord, or a high spiritual understanding.

The law of giving and receiving pertains to the realm of ideas; we must let go of the personal attachments before we can receive the universal. If one's love

is poured out upon a child, there is but little love left for God. Then, before the love of God, which is the supreme thing, can fill the heart, there must be a sacrifice. If one, like Abraham, is faithful and obedient and willing to give to the Lord his most precious possession, there is always a receiving or providing equivalent.

When Abraham was willing to sacrifice his beloved Isaac, the Lord stayed his hand; his attention was directed to the goat in the thicket, and the animal was given the place of the child upon the altar. Here is illustrated an often misunderstood law of sacrifice or renunciation. We do not have to give up our cherished things, if they are real, but the error that prevents their full expression must be destroyed. The goat represents the resistance and opposition of personality to the complete expression of Truth. This must be sacrificed.

"Give, and it shall be given unto you," is the statement of a law that runs through every thought and act of man. The law here enunciated is the foundation of all barter and financial exchange. Men scheme to get something for nothing; but the law, in some of its many forms, overtakes them in the end. Even metaphysicians, who above all people should understand the law, often act as if they expected God to provide abundantly for them before they have earned abundance. It is an error to think that God gives anybody anything that has not been earned. The Holy Spirit comes upon those who pray in the "upper room." This "upper room" corresponds to the "mountain of Jehovah." It is the high place in consciousness where we realize the presence of Divine Mind. The greatest work one can do is striving to know God and to keep his law. God pays liberally for this service and the reward is sure. Faith is built up in consciousness under this law. Paul says, "faith is assurance of things hoped for." There has been an aspiration and reaching out for the spiritual life, and the faith faculty has become substantially active in consciousness. The prayer of suppli-

cation is accumulative in soul—the prayer of affirmation is immediately effective.

Intellectual faith admits doubt and future fulfillment; spiritual faith includes unfailing assurance and immediate response. These two attitudes of faith are often observed acting and reacting upon each other. Peter started to walk the water in spiritual faith, but when he saw the wind he was afraid, and began to sink. Then the *I Am* gave its hand of spiritual power, the wind ceased, and there was no longer any doubt of faith's ability to rise above the negative mentality.

The first and greatest disciple of Jesus was Peter, who has been universally accepted by the followers of Jesus the Christ as representing a type of faith. Simon was the name of this disciple before he met Jesus. Simon means *hearing*, which represents receptivity. We understand from this that a receptive state of mind while listening to Truth, opens the way for the next degree in the Divine Order, which is faith. Jesus gave Peter his new name and also its meaning: "Thou art Peter, and upon this rock I will build my church."

Faith in the reality of the invisible, builds a real, abiding substance in mind and body. All kinds of ideas grow quickly when planted in this rich substance of the mind. Jesus also called this substance of faith the *earth*, and he said to Peter, "Whatsoever thou shalt bind [affirm] on earth, shall be bound in heaven; and whatsoever thou shalt loose [deny] on earth shall be loosed in heaven." In all his teaching, Jesus emphasized that the ruling forces of both heaven and earth are in man. "The kingdom of God is within you." "All authority hath been given unto me in heaven and on earth." "I said, Ye are gods, And all of you sons of the Most High." When we understand the omnipresence of Spirit, which is God, we quickly see how simple and true this beautiful doctrine of Jesus is.

There is but one faith; the avenue of expression determines the character and power. Trust is a cheaper

brand of faith. But trust is better than mistrust. As a rule, people who trust in the Lord do not understand the law. If they had understanding they would affirm the presence and power of God until the very *substance* of Spirit would appear in consciousness—and this is faith.

Faith words should be expressed both silently and audibly. The power of the spoken word is but slightly understood, because the law of the Word is not rightly observed. The Word is the creative Idea in Divine Mind, which may be expressed by man when he has fulfilled the law of expression. All words are formative but not all words are creative. The creative Word lays hold of Spirit substance and power. Physical science hints at this inner substance and energy, in its description of the almost inconceivable power inherent in the universal ether. We are told that the manifest forces such as heat, light, electricity, etc., are but faint flickerings of an omnipresent element which is thousands of times greater than these weak expressions.

The wireless telephone is opening up a field of activity in the use of the spoken word that demonstrates its power when the carrying force of electricity is added. A recent newspaper article on the Wireless Telephone says:

“Do you happen to know that a single word spoken in Lower Broadway, New York, among the skyscrapers, could break every pane of glass in adjacent buildings and create a disturbance that would be felt for a mile around in every direction?

“The human voice, transformed into electrical energy for wireless transmission, develops 270 horsepower. The power of ten men is equal to one horsepower. The human voice electrified for wireless purposes, is equivalent to the power of 2,700 men. In the various processes that step up a voice for radio transmission across the Atlantic Ocean, it becomes 135,000 times more powerful than when uttered by the person sending the message.

“Thus, starting with an initial energy of 1/1000 of

an electric watt, the voice is boosted by a powerful station until it is intensified 100 million times."

If the spoken word can be mechanically electrified 100 million times, how much greater will be its power when energized by the Spirit! When Jesus said with a loud voice to Lazarus, "Come forth!" he must have made contact with the creative Word referred to in the first chapter of John, because the results showed its life-giving character. When he healed the centurion's servant by his word sent forth on invisible currents, he said the work was done through faith. So faith must boost the spoken word even more than 100 million times, as evidenced by its marvelous results. That there is an inner force to the word of faith, and that this force rushes forth and produces remarkable transformations in the phenomenal world, is the testimony of unnumbered thousands who have witnessed it.

Jesus said that even a little bit of a word of faith, no larger than a mustard seed, would cause a mountain to be cast into the sea. He knew about the great plant of spiritual machinery which the word of faith sets into action.

The ponderous dynamos that generate electricity to light a city, are set going by touching a button. There is a button in the mind and brain of man that connects him through faith with Almighty Energy. When the word of faith is spoken to ponderous tumors, and they melt away, is it not equal to the removal of mountains? When a paralyzed limb, or a lifeless organ, is quickened and restored to natural function, is this not raising the dead?

It is not necessary that the one who touches the button of faith shall understand all the intricate machinery with which he makes contact—he knows, like one who turns the electric switch, that the light or power will spring forth. Even Jesus did not claim to do the work himself, but said, "It is not I, but the Father within me, he doeth the works."

The transformers of electricity are paralleled by the transforming power of mind. If a man sanely believes he can do a thing he will eventually find a way to do it, is an accepted axiom of psychology. The mind generates an energy that contacts the universal energy, and then circumstances and events fall into line for the attainment of the latent ideal. John came crying in the wilderness of mortal thought, "Repent ye;" that is, *change your mind!* Paul discerned a like necessity, hence his call, "Be ye transformed by the renewing of your mind."

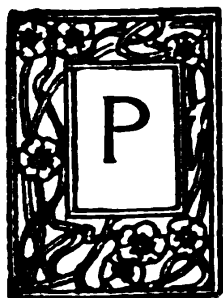
When people see the possibilities that follow a right change of mind, they will crowd the halls of metaphysical teachers as they now do the movies. When it is clearly understood that doubt, fear, poverty, disease, death, and every thought good or bad that men have expressed, have existence in our minds and in the minds of those with whom we associate, there will be a sifting of consciousness and a radical change in thought and word by everybody of sane mind. Then we shall ask for the true source and find it, as did Paul, who said, "Have this mind in you, which was also in Christ Jesus." It was not Jesus but the mind in Jesus that did the great works. He was the center of faith that transformed the mighty creative forces of Being, active in the universe through the mind and brain of man, into his environment. Tap this inner reservoir of faith, and you can do what Jesus did. That was his promise, and it is the test of a true follower.

"By faith Enoch was translated that he should not see death . . . By faith Noah, . . . prepared an ark to the saving of his house. . . . By faith Abraham, being tried, offered up Isaac. . . . By faith Moses, when he was born, was hid three months by his parents. By faith the walls of Jericho fell down. . . And what shall I more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets: who through faith subdued kingdoms,

wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens. Women received their dead by a resurrection."

FAITH—THE VICTORY

MAUD BURT MCCALL



PAUL, in the first verse of the illuminating eleventh chapter of Hebrews, defined faith as "the substance of things hoped for, the evidence of things not seen." There is but one real substance, Spirit, and Spirit is God. Restating the definition, one can say that Spirit, or God, is the substance of things hoped for, the evidence of things not seen.

Faith is omnipresent. It is here and everywhere, now. We walk in faith. We live, move and have our being in it. Faith is in everything, and everybody we meet. It is in the Eskimo of arctic Greenland, as well as in the negro of tropical Africa. It is in the San Franciscan who watches the sun sink to rest across the broad expanse of the Pacific Ocean, as well as in the Portuguese of the Azores who watches the sunset glory vanish beyond the far reaches of the Atlantic Ocean. It matters not where, faith is there. One needs not to travel north, south, east, or west to find it. It is within one's own breast. One needs but to realize it, to coöperate with it, to bring the things hoped for, the things desired into manifestation.

Faith is omnipotent. There is nothing impossible to it. See the assurances of the Master (King James version):

... "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to you-

der place; and it shall remove; and nothing shall be impossible unto you" (Matt. 17:20).

"For verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith" (Mark 11:23).

"And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you" (Luke 17:6).

Jesus said unto the father of the child who had a dumb spirit: "If thou canst believe, all things are possible to him that believeth" (Mark 9:23).

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7).

By the faith which is omnipotent, Moses stood on the shore of the Red Sea, lifted up his rod, stretched out his hand over the sea. A strong east wind blew throughout the night and set the waters back. The children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. The Egyptians pursued and went in after them to the midst of the sea. Moses again stretched forth his hand, and the sea returned to its strength; when the morning appeared, it covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. Thus the Lord saved Israel out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the seashore. "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee" (Isaiah 43:2).

By this same omnipotent faith, Joshua and his host took Jericho. The commander, his men of war, and seven priests with seven trumpets of rams' horns marched

before the ark, and compassed the city about once on each of six successive days. On the seventh day the company went round about it seven times. The priests made a long blast with the rams' horns. Joshua commanded, "Shout!" The people shouted with a great shout. The wall of Jericho fell down flat, so that the people went up into the city. Every man straight before him, and they took the city.

By this same omnipotent faith, three loyal Jews were saved from the fiery furnace. Nebuchadnezzar had set up a golden image in the province of Babylon. He had gathered together all the officials of the realm to a dedication ceremony. A herald cried aloud, "To you it is commanded, O people, nations, and languages,

"That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:

"And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace" (Daniel 3:4, 5, 6).

Shadrach, Meshach and Abed-nego, three Jews whom Nebuchadnezzar had set over the affairs of the province, did not regard the king's command, and refused to worship either his gods or his golden image. Then Nebuchadnezzar was filled with fury. He commanded that the furnace be heated seven times more than it was wont to be heated. He bade the most mighty men in his army bind Shadrach, Meshach and Abed-nego in their coats, hosen, hats and other garments, and cast them into the furnace. Behold what happened. The exceeding hot flame of the fire slew the men that took up Shadrach, Meshach and Abed-nego. The Son of God, seen as a fourth man in the furnace, loosed Shadrach, Meshach and Abed-nego, and they all walked in the midst of the fire unhurt. When they came forth, not a hair of their heads had been singed, neither were their coats changed nor had

the smell of fire passed on them. Nebuchadnezzar blessed God and declared "there is no other God that can deliver after this sort" (Daniel 3:29). "The king promoted Shadrach, Meshach and Abed-nego in the province of Babylon." . . . "When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee" (Isaiah 43:2).

By this same omnipotent faith, lions' mouths were shut up, and the beasts stood back before innocence. Daniel was a favorite with King Darius. There was an excellent spirit in the young man and the King desired to set him over the whole realm. Thereupon the other presidents and princes of the realm sought to find occasion against Daniel. They urged King Darius to establish a decree whereby whosoever should ask a petition of any god or man for thirty days, save of the King, should be cast into the den of lions. Daniel set the decree at naught. Three times a day, as before its signing, he kneeled, prayed and gave thanks before God, there in his chamber whose windows opened toward Jerusalem. Daniel's enemies then accused him before the King. The law of the Medes and Persians could not be changed. Daniel was guilty of disobedience to the decree, and he was committed to the lions' den. A stone was brought and laid upon the mouth of the den; and the King sealed it with his own signet, and with the signet of his lords, that the purpose might not be changed concerning Daniel. But what avail lions and stones and seals against a man's faith? Faith frees him from the common law, unites him with the miraculous, and places him where he that would hinder him cannot find him. God sent his angel to deliver Daniel, and like Shadrach, Meshach and Abed-nego he walked forth from his trial unhurt. His accusers, their wives and their children, however, were cast into the den of lions, and the lions had the mastery of them, and broke all their bones in pieces or ever they came at the bottom of the den. But Daniel prospered in the

reign of Darius, and in the reign of Cyrus the Persian.

The wonderful inventions of the present day are examples of man's faith. Regard the transcontinental trains which carry man from his home in the east to the distant west, across prairies and deserts while he sleeps. Consider the great railways that circle the dizzy heights of the Rocky Mountains, and iron bridges aloft thousands of feet in the air that span their chasms. Consider the aeroplanes, graceful as birds on wing, that fly daily in the mail and passenger service between the remote cities of America, and those of Europe, too. Think of the submarines, man-made fish of the sea, which bring merchandise to our shores from ports thousands of miles away. Man never dreamed of such things in bygone generations, let alone think them possible. We have ceased to wonder at them. They and the wireless telegraph, the automatic telephone, electric devices to keep one cool in summer and warm in winter, have become commonplaces. Yet they are proofs of man's faith in God and in himself. Shall we not exercise a boldness of faith to bring into manifestation all the good our hearts desire for humanity, our loved ones and ourselves?

Faith is reliance upon the Good. The Good is all there really is. It is the only reality. It is the only substance, out of which all things visible are made. What seems evil is only a mistaken way of doing things, or, a misuse of the All-Good.

Faith is spiritual knowledge. Paul writes to the Romans, "And we know that all things work together for good to them that love God, to them who are the called, according to his purpose" (Romans 8:28). Paul does not say that we *think* all things work together for good, he says we *know* that all things work together for good. His faith is knowledge, knowledge of God. Let us so know God that we shall grow in faith until it becomes knowledge.

Faith gives peace. Peace follows knowledge. All fear, worry, anxiety, dread, suspense, pass away. The

Word is spoken for the healing of a daughter, for a position for a son. It is God speaking in one and through one; the fulfillment may be trusted to him while one abides in peace.

Faith establishes health. James writes, "And the prayer of faith shall save the sick, and the Lord shall raise him up" (James 5:15). When Christ was in the body he raised up many persons from beds of fever. He healed leprosy, palsy, deafness, dumbness, blindness, dropsy, infirmity, impotency. In addition to these proofs in the life of the Great Minister and Physician, there are many living witnesses today to the healing of pneumonia, tuberculosis, locomotor ataxia, rheumatism, cancer, drunkenness and so on. We know that faith establishes health because we have two witnesses, the Spirit within, and untold instances without. Faith establishes health beyond all controversy.

Faith restores consciousness of life. It was Christ who proved it. He restored life to the son of the widow of Nain, to the daughter of Jairus, to Lazarus. He laid his own body down in the tomb for three days, resurrected it on the third day. Back in the Old Testament, Enoch, who walked with God, did not taste death. He was translated. Faith increases your consciousness and my consciousness of life, here and now. Again and again Christ assures us that through him, God's manifestation in the flesh, we shall have everlasting life, too. "Verily, verily, I say unto you, He that believeth on me hath everlasting life" (John 6:47).

Faith leads to wisdom. Wise is the man who works out life's problems according to divine rule. He is a pioneer in his own mind and in the race mind. Like settlers and reclaimers of unknown lands in uninhabited countries, he must be brave and faithful. What a wise, courageous faith Noah must have had to order his life according to the Divine Mandate! Can you imagine what it would mean to be one of eight people gathered together with many animals in a boat, and the boat the

only place of physical shelter in the whole universe? Can you imagine what it would mean to see the great fountains of the deep broken up and the windows of heaven opened and to have incessant rain for forty days and nights? Can you imagine what it would mean to see the waters gather and gather and gather, until the volume becomes so great that all the mountains are covered? Can you imagine what it would mean to know that all fowl, all cattle, all beasts, all living things, every man, woman and child, had been swallowed up in the great waters? Can you imagine what it would mean to wait and watch, for more than a year of days, for the waters to abate and for land to appear? Can you imagine what it would mean to know that all former things had passed away and that henceforth all things would be new? How lonely one oftentimes feels in a world inhabited by hundreds of millions of people! Can you imagine what it would mean to know yourself as one of only eight persons at the beginning of a new world and a new creation? What stupendous, unimaginable faith had Noah!

There was Abraham, too. He left his home and kindred, sought a strange country as an inheritance for his posterity, when, as yet, he had no child, and Sarah, his wife, was beyond the bearing period. This faith in the promised land passed from generation to generation, from Abraham to his son Isaac, to Jacob, to Joseph, without faltering. Eventually, after many years, the promise blossomed into fulfillment. Colossal faith!

Faith develops love. We always love the people and the things in which we have faith. If husband and wife have faith in each other, there is love. If a merchant, or a manufacturer, has faith in his business, he loves it. If a poet, a painter, or a musician, has faith in his art, he loves it. If we have faith in God, we love him. Paul writes to the Galatians, "For in Jesus Christ neither circumcision availeth any thing, nor uncircum-

cision; but faith which worketh by love" (Galatians 5:6).

Faith purifies. It brooks no adultery. It is good unmixed with evil, mind unmixed with matter, health unmixed with disease, life unmixed with death, success unmixed with failure, truth unmixed with error. Its eye is single to God. It places no dependence on outside sources, in matter, in medicine, electricity, manipulation, nor in personality—one's own or someone else's. It knows God, alone. He is all.

Faith works prosperity. That man considers himself prosperous who fulfills or manifests his desires. Faith is the substance of all for which he can hope; therefore, it is the producer of his prosperity. It is not merely his financial success, but his all sufficiency in all things.

Faith apprehends Truth. Hear it. The real substance of everything is Spirit, and Spirit acts through faith. True faith is the steadfast, determined belief in God, the good, the almighty, the changeless, the deathless, the substantial Spirit, the All-in-All. It knows that God is the breastplate, the shield, the defender, yea, even the banker.

Faith insures victory. John writes in his first epistle, "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith" (I John 5:4). Faith deals not with the length, breadth, height of space. It deals with an invisible, immeasurable fourth dimension, before which the common law withers, before which the appearance fades into the heavenly vision. The faith that insures victory comes only from communion with God. The face must steadfastly turn towards his high confidence, until one feels the leap of authority, the leap of kingship. Yield not to the misfortunes of a downward view. Yield only to the riches of the glory of an upward view towards the Divine Master.

FAITH

[Extracts from a lecture by E. V. INGRAHAM, as part of the course given in the first Summer School held at Unity Headquarters, July 20 to August 2, 1919.]



DOUBTLESS more has been said and written on the subject of faith, than on any other subject in all Christendom. This not only in connection with the ordinary religious world, but in connection with the whole movement of modern thought. Although the most generally used faculty, and in spite of the universal manner in which it is studied and discussed, it would seem that it is, comparatively, but little understood.

Faith is more than a belief in certain prescribed doctrines of the churches. One may profess certain things and subscribe to certain beliefs, without them having any definite bearing in his active life. Faith is more dynamic than belief, and is always operative in man's mind to some degree, even though he may not stop to reckon with it as such.

Faith is a means to an end, therefore it is not a quality of the great Divine Mind of the universe, as that mind is Omniscience. Knowledge is the end of faith—"Faith ripens into knowledge"—and while faith is not destroyed in knowing, it is expanded or fulfilled in it. God is the Absolute, the embodiment of all wisdom, life and substance, and faith is that faculty in the mind of man by which he unfolds into the comprehension of Being.

Faith precedes each activity of man, and is also involved in the act itself. Action produces results, and because of the proof which results, faith becomes again active, active in greater degree. The knowledge resulting from a proved principle always becomes the basis for a greater faith. Therefore, faith is both a

leading faculty in man's attainment and a working force in bringing about attainment.

To understand the psychology and the potent power of this wonderful faculty, faith, is to be possessed of one of the greatest secrets of all the successes and failures of the race. Truly, "According to your faith, be it done unto you," is an unalterable law in the working out of all affairs and conditions in the life of man. Faith is developed by first giving our attention to a thing or an idea. If it makes any degree of impression upon us, we are likely to again give it our consideration. After mentally contemplating it for a time, we begin to think rather definitely about it, and no sooner does it begin to demand our thought than we automatically have some degree of faith in it. As we continue to watch, our belief in the power of the idea or situation increases, until it sooner or later seems inevitable that it will be fulfilled, sometimes even in spite of our desires.

Herein can readily be seen the method by which many men meet failure in business. Apparently everything may be going on smoothly, and then some idea suggesting failure from one cause or another, may present itself. At first this may not make much impression; but it comes again and again, until it develops into an all-absorbing idea, and it sooner or later seems so much greater than the possibility of success that failure is inevitable. Faith in success has given way to faith in failure, and the man is carried on contrary to his desire; failure thoughts begin to rule the conduct, and ultimately failure results openly. The same law of cause and effect operates in every phase of life. That which demands our attention develops into faith, and faith into action, and action into final results.

Faith demands continual growth. When faith ceases, or when one reaches that degree of attainment equal to his faith, that moment the machinery of that one's being is reversed; that moment the individual inevitably begins to contemplate decline, and decline he

will. When faith does not see beyond the present stage in life, the man cannot rise above that level, because there is nothing to lead him on. So long as one is growing, so long as one is unfolding, just so long he is living. After that, life is no longer life, but reflex existence.

The most frequently quoted statement in regard to faith is that of Paul's, as given in the King James version—"Faith is the substance of things hoped for, the evidence of things not seen." In the American Revised edition it is given, "Now faith is assurance of things hoped for, a conviction of things not seen." These two translations, when seen in their true light, give us a very much better understanding of the real nature of this very important activity of mind.

However, in a logical consideration of this subject, it will readily be seen that we shall have to reverse the statement, as nothing ever becomes substantial to the individual except in the face of some evidence; and conviction is always preceded by some sort of assurance. Logically stated, then, this axiom of faith would be: Faith is the evidence (or assurance) of things not seen, the substance (or conviction) of things hoped for.

Right perspective is one of the first laws of success, and to see this most important faculty in its right relationship, will go a long way toward assuring success in our various undertakings.

What does faith as the evidence of things unseen, mean to us? In explanation we might say that there are at this very moment many things in our lives which were, at one time, entirely unforeseen. Light will come to us if we follow the steps in connection with the development and working out of these things in our lives. First, we may have had a period of restlessness, indefiniteness or even despondency; we did not know just what to do, and were not able to account for our feelings. Shortly after this, we became conscious of the fact that we wanted something, but did not know just what it was. Later, perhaps days or even weeks after-

ward, we felt a desire for some definite thing or condition. This desire readily ripened into hope, and hope into the faith that the desired thing or condition would be brought into the life. All of this development, from the period of vague indefiniteness or restlessness to a fully developed conviction, was of the "evidence" side of faith. If we can realize that our moments of darkness and despondency are but periods when a new ideal is coming forth, we can avoid the depression of these periods, and our hearts and minds will be filled with interest and anticipation, looking toward the revelation of whatever new ideal is coming forth in us for expression. This quiet time is but the shadow of the Holy Hill of the Lord, or the first sign of a messenger bringing to consciousness the knowledge of our next step in spiritual progress.

In adjusting oneself to the working out of this principle in its highest degree, it is well to always associate with it the highest possible standards. Such a realization as, "My life is now established according to the Divine Order of God, and only righteous ideals can come into my mind and be expressed in my life," involves one of the most practical tests of one's faith. If the foregoing ideal can be indulged in until one does really believe it to be true, it then becomes absolutely true, and his life is governed only by the working out the Divine Plan.

All this, however, belongs to the purely visionary, or "evidence," phase of faith. People who live continually in this phase of faith are called dreamers, and are never practical. Carlyle says, "Conviction is useless until converted into action." Faith finds its fruition in action, and it is in action that we find faith as substance, or as an underlying former of our desires and convictions into expressed realities.

Some people fail to understand faith as substance, because they try to associate it with that quality of Being which has the capacity of form—that invisible

substance of Spirit which comes into manifestation as flesh, or what is generally called matter. All visible matter is the substance of Spirit formed according to one idea or another, but it has nothing to do with faith except that faith was the means by which it was brought forth in its present form. Our faith and action in accordance to limited ideas, have resulted in limited manifestations, and it is by faith and action in accordance with spiritual ideals that the new heaven and new earth will be brought into expression.

Substance means that which "stands under." In the light of the foregoing explanation, it will readily be seen that faith is a faculty which stands under the formed substance, both as an underlying, forming element, and as a coherent force which holds it in its present form. Did you ever notice how rapidly a thing goes to pieces when people lose faith in it? If so, it can be readily understood just how faith is a binding force in sustaining organized life.

One of the most striking illustrations of the practical application of faith, is to be observed in studying the gambler. Can you not see, as the cards are being shuffled, a hope arising in him that he will draw a winning hand? As the cards are dealt, that hope grows to a stronger and stronger desire, and that desire reaches its height as he discards certain ones and draws more from the pack. All this time certain evidence accumulates until the final drawing, when all the evidence is in. He studies this evidence very carefully, and then acts according to its indications. If the evidence is favorable, he proceeds to play, if unfavorable he waits until another time. If he has faith in the hand he holds, he will follow up in his actions until it has proved its worth.

We all have faith in the great principles of Truth which we have been studying these months and years, but the question which naturally confronts us, is, Have we faith enough in face of the facts presented and sanc-

tioned by our own inner feelings, to act upon it? Faith without works is void, and he who would realize his ideals in manifest life, must learn to carry out in his daily conduct those things which harmonize with his desire. One writer has said, "If you want to know God, act as though God were." He who lives as though he were in the presence of God, is sooner or later rewarded by the realization of the wonderful benefits to be derived therefrom. So as our hopes, desires and faiths find response within us to the degree that we act accordingly, it is only a short time until the hour of fulfillment is at hand.

To illustrate this point, the following incident might serve to make the idea more clear: A young man student in a certain university, was called upon to take part in a class play. Notwithstanding the fact that he was considered a model young man, he was assigned the part of the villian. He put himself into this character so thoroughly that it left a lasting impression upon him, and ever after he was completely changed, becoming a literal villian.

If the law operated destructively in the life of this young man, it should certainly operate constructively in our lives, but in order that it be fulfilled, action is required. The ideals seeking fulfillment in our lives must be lived, expressed, brought to the surface and given flesh and bone to incarnate in and work through.

"All the world's a stage," said the great Shakespeare. This is literally true, and each one of us in turn plays many parts. When we were born into this world we were given a name; our parents and teachers had ideas as to how we should enact our little part in this drama. Our friends and neighbors have had other ideas, and they have taught us many lines which do not harmonize with the character which we were destined to play, and which we are always striving in one way or another to portray. Somewhere within this part which we feel drawn to express, is the great Divine

Ideal, impressed upon us in the beginning. If we but open our minds to the full message that it seeks to reveal to us, then follow out in action the ideals revealed, we will have the reward of faith-ful-ness, and find these ideals literally expressed in our flesh.

“Work on with patience: though thy toil be slow,
Yet day by day the edifice shall grow.
Believe in God—in thine own self believe.
All thou hast desired, thou shalt achieve.”

HISTORY

There is one mind common to all individual men. Every man is an inlet to the same and to all of the same. He that is once admitted to the right of reason is made a freeman of the whole estate. What Plato has thought, he may think; what a saint has felt, he may feel; what at any time has befallen any man, he can understand. Who hath access to this universal mind, is a party to all that is or can be done, for this is the only and sovereign agent.

Of the works of this mind history is the record. Its genius is illustrated by the entire series of days. Man is explicable by nothing less than all his history. Without hurry, without rest, the human spirit goes forth from the beginning to embody every faculty, every thought, every emotion, which belongs to it, in appropriate events. But always the thought is prior to the fact; all the facts of history pre-exist in the mind as laws. Each law in turn is made by circumstances predominant, and the limits of nature give power to but one at a time. A man is the whole encyclopædia of facts. The creation of a thousand forests is in one acorn; and Egypt, Greece, Rome, Gaul, Britain, America, lie folded already in the first man. Epoch after epoch, camp, kingdom, empire, republic, democracy, are merely the application of his manifold spirit to the manifold world.—*Emerson.*

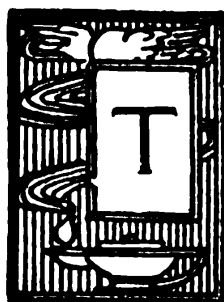
FAITH

H. EMILIE CADY

[This article is the Fifth Lesson in Miss Cady's book, "Lessons in Truth." As the January number of *Unity Magazine* is centering on faith, we believe that all our readers will enjoy having this splendid lesson presented in company with our other offerings on this theme. The Bible quotations are from the King James version. We have a list of questions on each chapter of the book, and these questions are used in our training classes at Unity Headquarters and in Unity study classes in other cities.—EDITOR.]

For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.—*Mark 11:23.*

Science was Faith once.—*Lowell.*



THE WORD "faith" is one which has generally been thought to denote a simple form of belief based mostly upon ignorance and superstition. It is a word that has drawn forth something akin to scorn from so-called "thinking people"—the people who have believed that intellectual attainment was the highest form of knowledge to be reached. "Blind faith" they have disdainfully chosen to call it—fit only for ministers, women and children, but not a practical thing upon which to establish the everyday business affairs of life.

Some have prided themselves on having outgrown the swaddling clothes of this blind, unreasoning faith, and grown up to the place, as they say, where they have faith only in that which can be seen and handled, or intellectually explained.

St. Paul, a most intellectual man, and a learned theologian, after having written at length upon the nature of faith and the marvelous results attending it, tried to put into a few words a condensed definition of faith:

"Faith is the substance of things hoped for, the evidence of things not seen," said he.—Heb. 11:1.

In other words, faith takes right hold of the substance of the things desired, and brings into the world of evidence the things which before were not seen. Further speaking of faith, Paul says: "Things which are seen were not made of things which do appear;" i. e., things which are seen are not made out of visible things, but out of the invisible. In some way, then, we understand that whatever we want is in this surrounding invisible Substance, and faith is the power which can bring it out into reality to us. Please remember this.

After having related innumerable instances of marvelous things brought to pass in the lives of men, not by their work or efforts, but by faith, Paul says:

"And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets:

"Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions.

"Quenched the violence of fire, escaped the edge of the sword, out of the weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

"Women received their dead to life again," etc.—Hebrews 11:32-35.

Is there any more power or anything greater you want in your life than is here mentioned by Paul? Power to subdue kingdoms, to stop the mouths of lions, quench fire, turn to flight whole armies, raise your dead to life again? Even if your desires exceed this, you need not despair or hesitate to claim their fulfillment, for One greater than I, One who knew whereof he spoke, said, "To him that believeth, *all* things are possible."

Until very recently, whenever any one has spoken of faith as the one power which could move mountains

(or move God, which was still more difficult), we have always felt a sort of hopeless discouragement. While we have believed that God holds all good things in his hand, and is willing to be prevailed upon to dole them out "according to your faith," yet how could we, even by straining every nerve of our being towards faith, be sure that we have sufficient to please him? For does it not say, "Without faith it is impossible to please God"?

From the moment we began to ask we began to question our ability to reach God's standard of faith upon which hung our fate. We also began to feel rather shaky about whether, after all, there is any such power in faith to prevail with the Giver of every good gift as to draw out of him something which he had never let us have before.

Viewing faith in this light, it isn't much wonder that logical minds have looked upon it as a sort of will-o'-the-wisp, good enough for weak women and silly children to hang their hopes upon, but not a thing upon which any real, definite results could ever be counted—not a thing that the business world could rest upon.

There is a "blind faith," to be sure. (Some one has truthfully said that blind faith is better than none at all; for if held to, it will get its eyes open after a time.) But there is also an understanding faith. Blind faith is an instinctive trust in a power higher than ourselves. Understanding faith is based upon immutable principle.

Faith does not depend upon physical facts, or evidence of the senses, because it is born of intuition, or the Spirit of Truth ever living at the center of our being. Its action is infinitely higher than that of intellectual conclusions; it is founded on Truth.

Intuition is the open end, within one's own being, of the invisible channel ever connecting each individual with God. Faith is, as it were, a ray of light shot out from the Central Sun—God—the farther end of which ray comes into your being and mine through the open

door of intuition. With our consciousness we *perceive* the ray of light, and though intellect cannot grasp it, or give the why or wherefore thereof, yet we instinctively feel that the other end of the ray opens out into all there is of God (Good). This is "blind" faith. It is based on truth, but a truth which we are not at the time conscious of. Even this kind of faith will, if persisted in, bring the desired results.

Now, what is understanding faith? There are some things which God has so indissolubly joined together that it is impossible for even himself to put them asunder. They are bound together by fixed, immutable laws. If we have one, we must have the other.

Evans illustrates this by the laws of geometry. For instance, if we have a triangle, the sum of all the angles is equal to two right angles. No matter how large or small the triangle, no matter whether it is made on the mountain top or leagues under the sea, if we are asked the sum of its angles we can unhesitatingly answer, without waiting an instant to count or reckon this particular triangle, that it is just two right angles. This is absolutely certain. It is certain before even the triangle is drawn by visible lines; and we can know it beforehand, because it is based upon immutable, unchangeable laws, upon the truth or reality of the thing. It was true just as much before any one ever recognized it as it is today. People knowing it or not knowing it does not change the fact. *Only just in proportion as we come to know it as an eternally true fact can we be benefited by it.*

It is a simple fact that one plus one makes two; it is an eternal truth. You cannot put one and one together without the two resulting. You may believe it or not; that does not alter the fact. But unless you do put the one and one together you cannot produce the two, for one is eternally dependent upon the other.

There are in the mental and spiritual worlds, or realms, just as real and unfailing laws for their government as in the natural world. There are certain con-

ditions of mind which are so connected with certain results that the two are inseparable. If we have the one, we must have the other, as surely as the night follows the day. Not because we believe some wise person's testimony that such is the case, not even because the voice of intuition tells us it is so, but because the whole matter is based on laws which can neither fail nor be broken.

When we know something of these laws, we can know positively beforehand just what results will follow certain mental states.

God, the one creative cause of all things, is Spirit, and visible to spiritual consciousness, as we have learned. God is the sum total of all good. There is no good you can desire in your life but what at its center it is God. God is the *Substance* of all things—the real thing within every visible form of good.

God, the invisible Substance out of which all visible things are formed, is all around us waiting to come forth into visible manifestation.

This Good Substance all about us is unlimited, and is *itself the supply of every demand that can be made; of every need that exists in the visible or natural world.*

One of the unerring truths or facts in the universe (by "universe" I mean the spiritual and natural worlds combined) is that *somewhere there is already provided a lavish abundance for every human want.* In other words, the supply of every good always somewhere awaits the demand. Another truth, or fact, is that the demand must be made before the supply can come forth to fill it. To recognize these two statements of truth, and to affirm them, is the whole secret of understanding faith—faith based on principle or understanding.

Let us square this by Paul's definition of faith, given earlier in the lesson, "Faith is the substance of things hoped for, the evidence of things not seen." Faith takes hold of the substance of the thing hoped for, and brings into evidence, or visibility, the things not seen.

What are usually called the promises of God are certain eternal, unchangeable truths, that are true whether they are found in the Bible or the almanac. They are the unvarying statement of *facts* which cannot be altered. A promise, according to Webster, is something sent beforehand to indicate that something unseen is at hand. It is a declaration which gives the person to whom it is made the right to expect and claim the performance of the act.

When the Nazarene, who had recognized the unchangeable fact that the supply of every want awaited, in the unseen, the demand for it, said, "If ye ask, ye receive," he was simply stating an unalterable truth. He had learned enough of spiritual law to know that the instant we ask or desire (for asking is desire expressed) we touch a secret spring which starts the good we want on its way towards us. He knew that there need not be any coaxing or pleading about it; that our asking was simply complying with an unfailing law which was *bound* to work; there was no escape from it. Asking and receiving are the two ends of one and the same thing. We cannot have one without the other.

Asking springs from desire to possess some good. What is desire? *Desire in the heart is always God tapping at the door of your consciousness with his infinite supply*—a supply which is forever useless unless there be demand for it. "Before they call, I will answer" (Isaiah 65:24). Before ever you are conscious of any lack, of any desire for more happiness, for fullness of joy, the great Father-Mother heart has desired them for you. It is he desiring them *in* you that you feel, and think it is only yourself (separate from him) desiring them. With God the desire to give and giving are one and the same thing. Evans says, "Desire for anything is the thing itself in incipency;" i. e., the thing you desire is not only for you, but has already been started towards you out of the heart of God; and *it is the first little a*

proach of the thing itself striking you that makes you desire it, or even think of it at all.

The only way God has of letting us know of his infinite supply, and his desire to make it ours, is for him to gently push upon this little divine spark living within each one of us. He wants you to be a strong, self-efficient man or woman, to have more power and dominion over all before you; so he quietly and silently pushes a little more of himself, his desire, into the center of your being. He enlarges, so to speak, your real Self, and at once you become conscious of new desire to be bigger, grander, stronger. If he had not pushed at the center of your being first, you would never have thought of it, but would have remained perfectly content as you were.

You think you want better health, more love, a brighter, more cheerful home all your very own; in short, you want less evil (or no evil) and more good in your life. This is only God pushing at the inner door of your being, saying, "My child, let me in; I want to give you *all* good, that you may be more comfortable and happy." "Behold, my servants shall eat; behold, my servants shall drink; behold, my servants shall build houses and inhabit them; behold, my servants shall rejoice and sing for joy of heart."

Remember this: *Desire in the heart for anything is God's sure promise sent beforehand to indicate that it is yours already* in the limitless realm of supply; and whatever you want, you can have for the taking.

Taking is simply recognizing the law of supply and demand (even if you cannot see with this mortal understanding a sign of the supply any more than Elijah did when he had affirmed for rain, and not a cloud even so big as a man's hand was for a long time to be seen). Affirm your possession of the good you desire; have faith in it, because you are working on law and cannot fail; do not be argued off your basic principle by any

one; and sooner will the heavens fall than that you fail to get that which you desire.

"All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them."—Mark 11:24, R. V.

Knowing the law of abundant supply, and the fact that supply always precedes the demand, demand simply being the call which brings the supply into sight; knowing that all desire in the heart for any good is really God's desire *in* us and for us, how shall we obtain the fulfillment of our every desire, and that right speedily?

"Delight thyself in the Lord; and he shall give thee the desire of thine heart" (Psa. 37:4). Take right hold of God with an unwavering faith. Begin and continue to rejoice and thank him that you *have* (not will have) the desires of your heart, never losing sight of the fact that the *desire is the thing itself in incipency*. If the good were not already yours in the invisible realm of supply, you could not by any possibility desire it.

One asks, "Suppose I desire my neighbor's wife, or his property; is that desire born of God? And can I see it fulfilled by affirming that it is mine?"

You do not and cannot by any possibility desire that which *belongs* to another. You do not desire your neighbor's wife. You desire the love which seems to you to be represented by your neighbor's wife. You desire something to fill your heart, craving for love. Affirm that there is for you a rightful and an overflowing supply, and claim its manifestation. It will surely come, and your desire (?) to possess your neighbor's wife will suddenly disappear.

So you do not in reality desire anything which belongs to your neighbor. You want the equivalent of that for which his possessions stand. *You want your own*. There is today an unlimited supply of all good provided in the unseen for every human being. No man must needs have less that another may have more.

Your very own awaits you. Your understanding faith and trust is the power which will bring it to you.

As Emerson says, "The man who knows the law is sure that his welfare is dear to the heart of Being; he believes that he cannot escape from his good."

Knowing the divine law, we can forever rest from all anxiety, all fear, for "He openeth his hand, and satisfieth the desire of every living creature."

IMAGINATION

Lesson Nine

ALICE RUTH



THE dinner at Mrs. Parker's was still progressing when Mr. Grainger entered. Mrs. Parker was the first to greet him. Giving him a firm hand-clasp, she said, "I am well and in my right mind, and I claim you, my son."

"I am yours, mother," came the sincere reply. There was no embarrassing display of emotion, and after greeting the guests, Mr. Grainger took the seat his wife designated, next to his mother-in-law, as if it were the usual order of things. Mrs. Grainger in her joy could not forbear saying, "It surpasses imagination that all this happiness should come to us in one day."

"Had you never imagined it?" asked Mr. Lovejoy.

"I have often hoped it; perhaps that is imagination. What is the difference between hope and imagination, anyway?" smilingly questioned Mrs. Grainger.

"As a metaphysician, Mr. Seamour, it is up to you to deal with that question," Mr. Lovejoy parried.

"There are certain steps in the process of thinking," Mr. Seamour began analytically. "One of these is imagination. To imagine anything is to make a mental picture of it. If you were going to make a dress, you

would first have in your mind a picture of that dress as you intended it to look when finished. You would use the faculty of imagination in hoping for anything. You might also imagine many things that you would not hope for."

"Does imagination have any part in your system of healing?" asked Mr. Grainger.

"Certainly, a very important part," answered Rev. Seamour. "It is one of the twelve faculties of the mind that must be raised to its highest power in the work of attaining perfection. The first thing necessary in demonstrating perfection, is to have a clear image in mind of the perfect Christ body within. These ideal images necessary to the expression of a perfect organism come from the realm of Divine Ideas, the kingdom of heaven within. This is imagination functioning on its highest plane; here it fulfills its high office of healing the body.

"Imagination, acting in the subconscious realm, perpetuates disease. The body is said to be renewed every year, or even in less time, but imagination, working in the conscious and subconscious realms of mind, holds the picture of physical defects, deformities and scars, and renews their appearance.

"Spiritual treatment erases the mental picture; it dissolves the image that is holding the picture on the body, and the defect disappears.

"The same law that works in forming external conditions also works in the forming of character. Thoughts of sickness and worry and anxiety, are mental images that may be overcome by denials and affirmations.

"Imagination should not be allowed to run riot. Like every other faculty, it must be controlled if we would become masters in Israel.

"The twelve sons of Jacob represent the twelve faculties of the mind. Joseph represents imagination; he dreamed dreams and they were fulfilled; he understood the symbolism of dreams and interpreted them; this ability, this power of imagination, made a mighty man

of him, raising him to the highest place in the kingdom, excepting the king, only."

"You spoke of the imagination running riot," interposed Mrs. Grainger. "What did you mean by that?"

"To indulge in idle day dreams in an aimless, purposeless way, is a perversion of imagination. But the greatest abuse of it is in working upon a child's imagination to frighten it. 'A big bug-a-boo will get you' held as a threat over a credulous child to induce obedience, puts it into the bondage of fear.

"The subconsciousness is stamped with this fear. Evil conditions and disasters come into the child's life, sometimes years later, as the result of it.

"Think of a child ever impulsed to obey through fear. Who would expect such a child to be trustworthy? Parents cannot begin too soon to build up love and a high order of imagination in a child's mind. We should keep the image of the Christ before children, as well as before ourselves, for we all grow like unto that which we persistently picture in our minds, and it is written, 'Thou wilt keep him in perfect peace, whose mind is stayed on thee.'"

(To be continued)

Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.—Isaiah 41:10.

Pour out upon us thy blessings, make us to realize that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

It is impossible to be a hero in anything unless one is first a hero in faith.—*Jacobi*.

Faith always implies the disbelief of a lesser fact in favor of a greater.—*Holmes*.

FAITH IN THE CHRIST SAVES

[The author of this article requests that her name be withheld.—EDITOR.]



WE ARE now living in a time of new revelation concerning the mission and power of Jesus Christ, and it is in this new revelation and understanding that all of his people are to come into unity.

We recognize the two phases of Sonship—the relation in Spirit and the relation in incarnation. When Jesus prayed, "Now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was," he was speaking of the vital, essential relationship existing eternally between him and God. In fact, this is the only phase of Sonship, because it includes the relation in incarnation.

Clear, unmistakable evidences of the divinity of Jesus were given at the time of his birth and before it. The account of the nativity, as recorded in the Gospels, has been questioned and set aside by the unbelieving, but there is so much corroborative testimony that the truth of his divine nature is not left in question.

The works that he did bear witness of his divinity. He said to the unbelieving Jews, "The works that I do in my Father's name, these bear witness of me. . . . Though ye believe not me, believe the works" (John 10:25, 38).

At the baptism of Jesus, he was acknowledged by God in the direct, open word, "This is my beloved Son, in whom I am well pleased." Again, at the transfiguration, Peter and James and John heard "a voice out of the cloud saying, This is my beloved Son, in whom I am well pleased; hear ye him."

His mission is another evidence of his divinity. No man could accomplish what he came to do. Only God could redeem man.

But the most unanswerable proof that Jesus came in divine nature and power is the effect of that power in the lives of those who receive him. The old theology accepts him with a limited faith and understanding, and the results are as they must always be—"according to your faith." The newer, fuller understanding of Jesus' mission, does not limit his work to a moral change in man's life and a hope of future bliss, but, recognizing the intimate relationship existing between mind and body, fully expects that an actual spiritual renewing of the mind will produce a complete transformation of the body, making it immortal and incorruptible, thus fulfilling the promise that those who believe on him and keep his sayings shall never die.

As there is no question about the humanity of Jesus, that point need not be taken up here; but it should be remembered that he merely took on himself "the likeness of sinful flesh." The controversy as to whether Jesus was God or man will continue while men hold to a concept of him as dual in nature. He was and is God first, last and all the time. He was God manifest in the flesh. As John puts it, "The Word became flesh, and dwelt among us." First, he says definitely, "the Word was God." It is only as we know him to be God that we really believe on him and have right to hope for salvation through him.

The purpose of the incarnation was to show to the world what man could be and was expected to be. In other words, Jesus is our Example, the Pattern-Man. He is the Way-Shower and Power of salvation. "For in him dwelleth all the fulness of the Godhead bodily," and he could therefore accomplish for man what man could not accomplish for himself; that is, he could break up the crystallized race-consciousness of error and lead and lift the race up into liberty and righteousness and life. This was never intended to be a mere theory with a hoped-for fulfillment after death, but an actual work of power and grace in every heart that receives him in

a living faith, *expecting* deliverance from sin and evil and all of sin's results, including sickness, disease and death.

The great law, "According to your faith," comes in here. If Jesus is looked on as living a life and setting an example impossible for us to follow, there is no possibility of becoming like him. That is why so many of those who believe in him as God fall short. They think it useless, nay almost sacrilegious, to expect to measure up to him. They look up to him as someone apart from and above themselves, while in everything that he said and did, he taught plainly that he came down into the human plane, not to be separate from and above it, but to get into it, even into individual consciousness, there, by his indwelling presence, to quicken and sanctify and cleanse and purify mind, heart, soul and body, so that sin and death could no longer reign.

In order that this may be accomplished, it is necessary for the individual to make conscious union with him by faith, and so establish a connection very much like that which exists between mother and child before the child's birth. Indeed, the likeness is so perfect that prenatal life and growth are used as a figure of the new life in Christ and its growth in man's consciousness. First, the new creature in Christ Jesus is begotten by the Word, and it is sustained and nourished by the body and blood of the Lord Jesus Christ, until the new body in Christ is formed in the mind and flesh of man.

This work of Jesus Christ in man is so real, so actual, so vital, so present, that the dim hope of a vague after-death salvation seems no more than a will-o'-the-wisp to those who are now living in the realities of Jesus Christ's redeeming work in mind and body.

If the purpose of the incarnation is wonderful in the individual, much more is it marvelous in the race, for it means the making of a new race—a sinless, deathless race, which will live in that ideal condition described by the prophets as "new heavens and a new earth." The

world is now in the throes of its new birth, and even the blindest must see that the old civilization is passing away and that a new is being born. This is all included in the purpose of the incarnation, and it is of supreme interest and importance.

FAITH TEACHINGS

As taught by Jesus Christ:

Then touched he their eyes, saying, According to your faith be it done unto you. And their eyes were opened. And Jesus strictly charged them, saying, See that no man know it . . . Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. . . . And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They say unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it done unto you. And their eyes were opened. . . . And he said unto her, Daughter, thy faith hath made thee whole; go in peace. . . . All things are possible to him that believeth. . . . And Jesus answering saith unto them, Have faith in God. Verily I say unto you, Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it. Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them.

Given by James:

Knowing that the proving of your faith worketh patience. And let patience have its perfect work, that ye may be perfect and entire, lacking in nothing. . . . But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it

shall be given him. But let him ask in faith, nothing doubting. . . . But wilt thou know, O vain man, that faith apart from works is barren? . . . And the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him.

In the first epistle of John:

And this is the victory that hath overcome the world, even our faith.

FAITH PARAGRAPHS

Faith is the very heroism and enterprise of intellect. Faith is not a passivity, but a faculty. Faith is power, the material of effect. Faith is a kind of winged intellect. The great workmen of history have been men who believed like giants.—*Charles H. Parkhurst.*

In your intercourse with sects, the sublime and abstruse doctrines of Christian belief belong to the Church; but the faith of the individual, centered in his heart, is, or may be, collateral to them. Faith is subjective.—*Coleridge.*

Faith is the vital artery of the soul. When we begin to believe, we begin to love. Faith grafts the soul into Christ, as the scion into the stock, and fetches all its nutriment from the blessed Vine.—*Watson.*

I envy no quality of the mind or intellect in others; not genius, power, wit, nor fancy; but, if I could choose what would be most delightful, and, I believe, most useful to me, I should prefer a firm religious belief to every other blessing.—*Sir Humphry Davy.*

Faith is the force of life.—*Tolstoi.*

Faith is not reason's labor, but repose.—*Young.*

A perfect faith would lift us absolutely above fear.—*George MacDonald.*

All I have seen teaches me to trust the Creator for all I have not seen.—*Emerson.*

The steps of faith fall on the seeming void, and find the rock beneath.—*Whittier.*

All the scholastic scaffolding falls, as a ruined edifice, before one single word—faith.—*Napoleon I.*

Those who have obtained the farthest insight into nature have been, in all ages, firm believers in God.—*Whewell.*

Faith is to believe what we do not see; and the reward of this faith is to see what we believe.—*St. Augustine.*

Faith is love taking the form of aspiration.—*William Ellery Channing.*

Faith is nothing but spiritualized imagination.—*Henry Ward Beecher.*

There are no tricks in plain simple faith.—*Shakespeare.*

God does not give us ready money. He issues promissory notes, and then pays them when faith presents them at the throne. Each one of us has a check-book.—*T. L. Cuyler.*

The faith to which the Scriptures attach such momentous consequences and ascribe such glorious exploits, is a practical habit, which, like every other, is strengthened and increased by continual exercise.—*Robert Hall.*

Faith must be not only living, but lively, too; it must be brightened and stirred up by a particular exercise of those virtues specifically requisite to a due performance of duty.—*South.*

Given a man full of faith, you will have a man tenacious in purpose, absorbed in one grand object, simple in his motives, in whom selfishness has been driven out by the power of a mightier love, and indolence stirred into unwearied energy.—*Alexander Maclaren.*

Faith is the key that unlocks the cabinet of God's treasures; the king's messenger from the celestial world, to bring all the supplies we need out of the fullness that there is in Christ.—*J. Stephens.*

Truth is mighty and will prevail.—*Esdras.*

SUNDAY LESSONS

LESSON 2, JANUARY 11, 1920.

POWER THROUGH FAITH IN THE LORD
JESUS CHRIST.

International Title—*Peter and John Heal a Lame Man.*
—Acts 3:1-16.

1. Now Peter and John were going up into the temple at the hour of prayer, being the ninth hour.

2. And a certain man that was lame from his mother's womb was carried, whom they laid daily at the door of the temple which is called Beautiful, to ask alms of them that entered into the temple;

3. Who seeing Peter and John about to go into the temple, asked to receive an alms.

4. And Peter, fastening his eyes upon him, with John, said, Look on us.

5. And he gave heed unto them, expecting to receive something from them.

6. But Peter said, Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk.

7. And he took him by the right hand, and raised him up: and immediately his feet and his anklebones received strength.

8. And leaping up, he stood, and began to walk; and he entered with them into the temple, walking, and leaping, and praising God.

9. And all the people saw him walking and praising God:

10. And they took knowledge of him, that it was he that sat for alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at that which had happened unto him.

11. And as he held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

12. And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this man? or why fasten ye your eyes on us, as though by our own power or godliness we had made him to walk?

13. The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Servant Jesus; whom ye delivered up, and denied before the face of Pilate, when he had determined to release him.

14. But ye denied the Holy and Righteous One, and asked for a murderer to be granted unto you,

15. And killed the Prince of life; whom God raised from the dead; whereof we are witnesses.

16. And by faith in his name hath his name made this man strong, whom ye behold and know: yea, the faith which is through him hath given him this perfect soundness in the presence of you all.

GOLDEN TEXT—*"Freely ye have received, freely give."*

SILENT PRAYER—*I am strong in the Lord and the power of his might.*

The "door of the temple which is called Beautiful," is spiritual Understanding. The door opens when we pray and praise. Among the twelve faculties of the mind, as typified by the twelve sons of Jacob, it is Judah. When he was born, Leah said, "This time will I praise Jehovah." In our lesson today, "Peter and John" went "up into the temple at the hour of prayer."

Some people think that the understanding of the inner life can be attained without prayer, but they are mistaken. All who have reached heights in things spiritual have been noted for their devotions. Jesus was a striking illustration of this. He spent whole nights in prayer, and he seemed to be asking the Father and thanking him in almost the same breath, on every occasion where there was a great work done or a notable truth expounded.

The man lame from his birth, who lay at the Beautiful Door asking alms, is the one who has not affirmed his spiritual strength through the living Christ. John is Love, and Peter is Faith. These two may be present in the consciousness, and the fulfillment of the Divine

Law still be lacking. This is because the one *asks alms*; that is, there is reaching out for that which is *within*. People expect God to give them something out of heaven, as if he were far away. The command is, "Look on us." Faith is Spirit, and always right at hand. Love is the very substance of your being. *Look upon them*—Love and Faith. Center your attention, concentrate your mind upon these essentials of the spiritual man, manifest the Jesus Christ of Nazareth, and you will make connection between the within and without of understanding, and your ankle bones will receive strength.

"And by faith in his name hath his name made this man strong." A man's acts are associated with his name, and a quality, peculiar to him, always accompanies the mention of his name. If he has done noble deeds, others do noble deeds when they think of him. If he has been an intellectual genius, his satellites will be found among those who study his works. If he has done miracles in the name of the Most High "by faith in his name," others will be inspired to do likewise. So the metaphysician says, "If Jesus Christ of Nazareth demonstrated the power of God and healed the weak in understanding, I can do the same."

"He that believeth on me, the works that I do shall he do also; and greater works than these shall he do."

DEFINITIONS OF TERMS USED

Consciousness—The knowledge or realization of any idea, object or condition.

Spiritual strength—The sustaining influence of spiritual ideas when they permeate one's being.

Spiritual Man—The God-created man. Present man, when his whole being is brought to conform to spiritual standards.

QUESTIONS

1. What is the door called "Beautiful"? How is it opened?

2. Who is the lame man at the door? What does "asking alms" mean?

3. Explain how we may be reinstated in spiritual strength.

4. In what way are men's acts associated with their names.

LESSON 3, JANUARY 18, 1920.

THE FEARLESSNESS OF FAITH AND LOVE.

International Title—*The Boldness of Peter and John.*—
Acts 4:8-21.

8. Then Peter, filled with the Holy Spirit, said unto them, Ye rulers of the people, and elders,

9. If we this day are examined concerning a good deed done to an impotent man, by what means this man is made whole;

10. Be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in him doth this man stand here before you whole.

11. He is the stone which was set at nought of you the builders, which was made the head of the corner.

12. And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved.

13. Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

14. And seeing the man that was healed standing with them, they could say nothing against it.

15. But when they had commanded them to go aside out of the council, they conferred among themselves,

16. Saying, What shall we do to these men? for that indeed a notable miracle hath been wrought through them, is manifest to all that dwell in Jerusalem; and we cannot deny it.

17. But that it spread no further among the people, let us threaten them, that they speak henceforth to no man in this name.

18. And they called them, and charged them not to speak at all nor teach in the name of Jesus.

19. But Peter and John answered and said unto them,

Whether it is right in the sight of God to hearken unto you rather than unto God, judge ye:

20. For we cannot but speak the things which we saw and heard.

21. And they, when they had further threatened them, let them go, finding nothing how they might punish them, because of the people; for all men glorified God for that which was done.

GOLDEN TEXT—*“Stand fast in the faith, quit you like men, be strong.”*

SILENT PRAYER—*The Christ Mind in me is my authority.*

When spiritual Understanding is opened and the light of Truth begins to shine in the temple, there is a stirring up of thoughts, and no little opposition. We are creatures of thought, though we sometimes pride ourselves on our freedom. The most tenacious thoughts are those based upon religious teaching. A man will suffer more tribulations in defense of his religion than in anything else. The religious martyrs of the past stand out as shining examples of what men and women will endure in the name of religion.

When a new relation is revealed to us between man and God, and the priest that ruled as mediator between us and our far-away deity is found to be a superfluity, there is an uproar in consciousness. The conventional thoughts lay hands upon the illuminated ones, and cast them into prison, or darkness and bondage. It is well to be informed about these movements of the mind, as it saves much perplexity. While this contention in the thoughts is going on, there is sometimes agony and fear. This can be made of noneffect when we are warned in advance. This is the object of the Scriptures. The first question the scribes and Pharisees ask is, “By what power, or by what name, have ye done this?”

That man has originating capacity in religious matters, seems beyond the comprehension of the average mind. Awe and mystery have so long been concomitants of spiritual things that the soul quakes in fear when-

ever there is a thought out of the beaten path. "A prophet is not without honor, save in his own country." People will not believe that an ordinary man, with whom they have associated, may be inspired of God, and he must go among strangers before his message will be received.

Some question the Truth that comes to us from the kingdom within. We sometimes suppress our God-given thoughts, and thus grieve the Spirit. We want some external authority to sanction our teaching, forgetting that every religious doctrine was in its beginning given out by some unauthorized one. Who told Moses to go forth on his mission? The *I Am* of God. That *I Am* has been recently manifested again unto us through Jesus. Some have crucified it in their consciousness. It is the very cornerstone of the character which many have cast aside. "For neither is there any other name under heaven, that is given among men, wherein we must be saved." Every opposing thought finally relinquishes its hold, as the superior power of Spirit is demonstrated.

DEFINITIONS OF TERMS USED

Spiritual Understanding—Comprehension of things spiritual.

Illumined thoughts—Thoughts quickened through their conscious relationship to Spirit.

Kingdom within—That realm in man's consciousness where he knows and understands God.

God-given thoughts—Those thoughts relating to our spiritual progress, which are given as our guides from the mind of God.

QUESTIONS

1. What often happens when the Spirit of Truth begins to shine in man's consciousness? Why does this happen?

2. Is it well for one seeking spiritual development to be versed in the laws of mind? Why?

3. Do you believe it is possible for you to receive direct divine inspiration?

4. Do we need external authority to sanction our spiritual convictions?

5. What happens to opposition, as spiritual understanding progresses?

LESSON 4, JANUARY, 25, 1920.

CASTING OUT DECEPTION.

International Title—*Peter Stands up for Truth and Honesty.*—Acts 5:1-11.

1. But a certain man named Ananias, with Sapphira his wife, sold a possession,

2. And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.

3. But Peter said, Ananias, why hath Satan filled thy heart to lie to the Holy Spirit, and to keep back part of the price of the land?

4. While it remained, did it not remain thine own? and after it was sold, was it not in thy power? How is it that thou hast conceived this thing in thy heart? thou hast not lied unto men, but unto God.

5. And Ananias hearing these words fell down and gave up the ghost: and great fear came upon all that heard it.

6. And the young men arose and wrapped him round, and they carried him out and buried him.

7. And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8. And Peter answered unto her, Tell me whether ye sold the land for so much. And she said, Yea, for so much.

9. But Peter said unto her, How is it that ye have agreed together to try the Spirit of the Lord? behold, the feet of them that have buried thy husband are at the door, and they shall carry thee out.

10. And she fell down immediately at his feet, and gave up the ghost: and the young men came in and found her dead, and they carried her out and buried her by her husband.

11. And great fear came upon the whole church, and upon all that heard these things.

GOLDEN TEXT—*Lying lips are an abomination to*

Jehovah; but they that deal truly are his delight.—
Proverbs 12:22.

SILENT PRAYER—“*Create in me a clean heart, O God; and renew a right spirit within me.*”

When the Spirit of Truth begins to flow into the consciousness, a great cleansing goes on. In Greek mythology, this is one of the works of Hercules—turning the rivers through the Augean stables. The great river of Truth makes a clean sweep of the accumulated thought refuse of generations. Man, in his mortal thinking, has filled his mind with error after error, until the consciousness has not been able to cognize them all at once, and they have settled back into the stored-up memory realm called the subconsciousness. When the light of Absolute Truth begins to shine, all these dark corners are illuminated and their filth exposed.

Man is free to give up his mind to the rule of the Holy Spirit, or to retain it in whole or in part. We are never forced to be good, nor truthful, nor holy. We can live on the animal plane, or on the spiritual, as we choose. When we have chosen the spiritual, and have agreed to give ourselves wholly to the higher life, we must not hold back any of our possessions. These possessions are all that we count valuable in mind, body and affairs. The true church of Christ is a great school of spiritual discipline, and whoever enters this school must give up the world and all his earthly desires.

There is a lurking belief in the mind that we can join this great school of spiritual development and at the same time retain our hold upon worldly things. This belief is Ananias—deception. Deception in the mind is a very subtle mortal error, and causes the would-be disciple much misery. The best way to handle it is to uncover your whole inner consciousness to the Spirit, and ask to be thoroughly purified and cleansed. It is a very bitter pill to take sometimes, this admission of lying and deception in the mentality. But do not be squeamish; you will find that there are others in your

alley who are similarly affected. This liar and deceiver has two sides in your mind. Outwardly, or in the conscious thought, it is Ananias; in the subconscious thought it appears as Sapphira. Both of these must die before your church, or spiritual thoughts, will increase in numbers and power. The best and quickest way to dissolve these liars is to boldly face them up and accuse them of holding back part of the price.

Do not try to excuse yourself in matters that have to do with God. You cannot hide anything from the all-knowing Spirit, and the quicker you confess, put the breath out of the deceiving thought and bury it out of sight, the better it will be for you and your spiritual development.

DEFINITIONS OF TERMS USED

Accumulated thought refuse—The worthless ideas of the past which are yet stored up in the subconscious.

Holy Spirit—The activity of God in a universal sense. The moving force in the universe, taken as a whole.

Absolute Truth—Truth as it prevails in Spirit; the whole Truth, transcending relative, or partial truths.

Mortal error—The mistakes made by man in living according to mortal, limited standards.

QUESTIONS

1. What happens when the Spirit of Truth begins to flow into consciousness?
2. How may men have the "higher life"?
3. What effect does deception have on the individual? How may it be overcome?
4. Can we deceive God?

LESSON 5, FEBRUARY 1, 1920.

A LESSON IN HOLY SPIRIT BAPTISM.

International Title—*Peter and John in Samaria*—Acts 8:4-8, 14-25.

4. They therefore that were scattered abroad went about preaching the word.

5. And Philip went down to the city of Samaria, and proclaimed unto them the Christ.

6. And the multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard, and saw the signs which he did.

7. For from many of those that had unclean spirits, they came out, crying with a loud voice: and many that were palsied, and that were lame, were healed.

8. And there was much joy in that city.

14. Now when the apostles that were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

15. Who, when they were come down, prayed for them, that they might receive the Holy Spirit:

16. For as yet it was fallen upon none of them: only they had been baptized into the name of the Lord Jesus.

17. Then laid they their hands on them, and they received the Holy Spirit.

18. Now when Simon saw that through the laying on of the apostles' hands the Holy Spirit was given, he offered them money,

19. Saying, Give me also this power, that on whomsoever I lay my hands, he may receive the Holy Spirit.

20. But Peter said unto him, Thy silver perish with thee, because thou hast thought to obtain the gift of God with money.

21. Thou hast neither part nor lot in this matter: for thy heart is not right before God.

22. Repent therefore of this thy wickedness, and pray the Lord, if perhaps the thought of thy heart shall be forgiven thee.

23. For I see that thou art in the gall of bitterness and in the bond of iniquity.

24. And Simon answered and said, Pray ye for me to the Lord, that none of the things which ye have spoken come upon me.

25. They therefore, when they had testified and spoken the word of the Lord, returned to Jerusalem, and preached the gospel to many villages of the Samaritans.

GOLDEN TEXT—*Ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth.*—Acts 1:8.

SILENT PRAYER—*Through my steadfast vision of*

the Christ in me, I am illumined throughout my whole being.

Regardless of conditions and circumstances, there is always some phase in every man's being in connection with which he is always unconditionally optimistic. Even in instances of deep depression, he, for the most part, maintains a steadfast vision of the time when more desirable conditions will prevail. This state of mind is illustrated in today's lesson, by the work of Philip in Samaria. Philip means "power," and Samaria means "watch mountain."

It is in connection with those things, definitely identified with men's optimism, that the most sweeping demonstrations of health and success are often made. One's first demonstrations of Truth may seem very wonderful to him, but they are only a prophecy of the great work to be accomplished as he becomes more and more familiar with the laws of Spirit. In this lesson, Philip is preaching Christ. This symbolizes the faculty of power operating according to its highest standard, and therefore to the most effective degree. When this highest degree of power starts upon a definite ministry in connection with ideals which have been persistently entertained in consciousness, or in connection with which man has maintained "the high watch," it is capable of producing even startling results. Power is generated through action, and as it continues, it increases in momentum until its efforts are felt to the uttermost ends of the earth, or in every phase of man's being.

When Peter and John learned of the effect of Philip's ministry, they also journeyed to Samaria. When an ideal is successfully demonstrated in individual consciousness, it inevitably follows that there comes to its support a greater degree of faith and love. When the faculty of power is allowed to continue in its activity, independent of faith and love, it becomes cold and mercenary, and the result is not always constructive. Faith and love add warmth, and through their help the

ministry of power is maintained according to the Christ standard. When these three faculties work in perfect harmony with each other, the way is opened for a great outpouring of the qualities of Being, typified in this lesson by the baptism of the Holy Spirit. This great achievement is the result of individual growth and development, and is never attained by intellectual contriving. Neither can it be purchased by material means.

DEFINITIONS OF TERMS USED

State of mind—Combination of ideas which produce a certain mental condition.

Demonstration—The manifestation of an idea, when its accomplishment has been brought about by one's conformity in thought, word or act, to the creative principle of God.

Laws of Spirit—The processes or plans of action by which God manifests himself.

High watch—The persistent looking toward the fulfillment of certain higher ideals.

Individual consciousness—That accumulation of ideas, in which and by which man identifies himself as an individual.

QUESTIONS

1. What does Samaria mean, and what does it typify in this lesson?

2. In what phase of man's being are the most sweeping demonstrations of Truth made?

3. Explain the result of power when applied in connection with the "high watch."

4. What is the effect of power working independently? What more does it need to make it most effective?

5. What is the result of these three faculties working together under the Christ ideal?

6. Can spiritual gifts be purchased? Why?

LESSON 6, FEBRUARY 8, 1920.

ENLARGING THE LIFE IDEA.

International Title—*Peter at Lydda and Joppa*—Acts 9:32-43.

32. And it came to pass, as Peter went throughout all parts, he came down also to the saints that dwelt at Lydda.

33. And there he found a certain man named Æneas, who had kept his bed eight years; for he was palsied.

34. And Peter said unto him, Æneas, Jesus Christ healeth thee: arise, and make thy bed. And straightway he arose.

35. And all that dwelt at Lydda and in Sharon saw him, and they turned to the Lord.

36. Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.

37. And it came to pass in those days, that she fell sick, and died: and when they had washed her, they laid her in an upper chamber.

38. And as Lydda was nigh unto Joppa, the disciples, hearing that Peter was there, sent two men unto him, entreating him, Delay not to come on unto us.

39. And Peter arose and went with them. And when he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them.

40. But Peter put them all forth, and kneeled down, and prayed; and turning to the body, he said, Tabitha, arise. And she opened her eyes; and when she saw Peter, she sat up.

41. And he gave her his hand, and raised her up; and calling the saints and widows, he presented her alive.

42. And it became known throughout all Joppa: and many believed on the Lord.

43. And it came to pass, that he abode many days in Joppa with one Simon a tanner.

GOLDEN TEXT—*The prayer of faith shall save him that is sick, and the Lord shall raise him up.*—James 5:15.

SILENT PRAYER—*The unlimited ideals of Spirit find free expression in my mind, body and affairs.*

After Saul (the *will*) is converted to the Truth and becomes obedient to the heavenly vision of Divine Understanding, there is peace and growth in the church, or consciousness. Then true power manifests; healing is done, both within and without.

"And it came to pass, as Peter went throughout all parts, he came down also to the saints which dwelt at Lydda." There he found Æneas, who had been paralyzed eight years. Lydda means *pool* and Æneas, *praiseworthy*. Peter is faith in the power of Spirit, which has been quickened in us by the example of Jesus Christ. The mission of faith is to renew the whole consciousness, of which the body is part. Thought is the oversoul of every bodily function, and through it action or inaction is evident. If there is a part of the consciousness which has not been exercised in thought, the bodily organ of which it is the oversoul, will become paralyzed. Praising and thanksgiving and gratitude, are natural to the normal consciousness. The Lydda pool is that center of bodily action of which the liver is the focal point. If you are ungrateful, your liver will become torpid. Gratitude, praise and thanksgiving, are sure cures for liver complaint and all its related torpidities throughout the system. Great prayers are never troubled with torpid livers. When the liver is throwing its positive acid to every part of the system, the electric life of the body is generated in every cell, and all forms of paralysis disappear.

Dorcas died at Joppa. Dorcas means *splendor*, and Joppa, *beautiful*. This means that the appreciation of the grandeur and splendor of life and all things had been neglected—"She fell sick, and died." Sublimity is a legitimate quality of the mind; it demands activity. It gives the beauty of form. The body will be imposing and symmetrical in proportion to the expansion of our ideas of the splendor of God's universe. Dorcas had belittled and contracted her ideas to fit the material surroundings. She had spent her life making the ex-

ternal clothing of things, and rejecting the real. These half-truths are represented as "widows," who "stood by . . . weeping, and showing the coats and garments which Dorcas made, while she was with them." Peter put them all forth and kneeled down and prayed; and turning to the body he said, "Tabitha, arise." "And she opened her eyes; and when she saw Peter, she sat up." From this we are instructed to deny away and put out of mind the belief in failures and lost opportunities. Grief puts wrinkles upon the face, and joy rubs them out. Kneel before the shrine of your most beautiful ideal and bring its kingdom into your earth through your orisons, earnestly and fearlessly expressed. God wants you to be beautiful and grand in every way.

DEFINITIONS OF TERMS USED

Ideals of Spirit—Those ideas in the Mind of Being that produce the perfect creation.

Converted to Truth—Changed in activity until brought into accordance with the will of God.

Whole consciousness—The sumtotal of all that goes to make up our conscious existence.

Quality of mind—Any capacity or function of the mind.

QUESTIONS

1. What will bring about peace in consciousness?
2. What is the mission of faith?
3. Explain the effect of thought upon the body.
4. Explain Dorcas' death at Joppa, as related to the individual.
5. What are the effects of grief and joy upon the individual?

It was Lazarus' faith, not his poverty, which brought him into Abraham's bosom.—*Trench*.

Systems exercise the mind; but faith enlightens and guides it.—*Voltaire*.



The Home

Christ is the head of this house.

When home is ruled according to God's word, angels might be asked to stay a night with us, and they would not find themselves out of their element.—C. H. Spurgeon.

NEW YEAR'S GREETING

*To the dear friends everywhere:—*The bounty of the New Year is yours. Throw wide open the windows and doors of your faith, and let the fullness of God's omnipresent Good fill the coffers of your heart and soul, and "all these things" shall be added.

MRS. MAY'S PHILOSOPHY

Article V.—The Process

Mrs. Wyckliffe took up the glove, and her voice filed against the expectant silence as though it might have been a bar of steel.

"Mis' Goodwin, do you 'low we have the making of our neighbors? Why, it's beyond reason! I never heard of such a thing. I'm free to confess I never had such a thing as a decent neighbor in my life, and I count myself honest and Christian, too, and my neighbors mostly have been thieves and unbelievers."

As near the semblance of a smile as was dared, ran the gamut of that little group, and knit the units together on the side of Grandma Goodwin; for Mrs. Wyckliffe, senior, was counted as a "holy terror" in her neighborhood, and her visits to her son's family were not altogether events of joy.

Grandma Goodwin received this outburst without

the least perturbation. Her smile had only softened to the tenderness of mercy, as she replied, "I am considering, dear friend, the one saving clause in your statement, for in that we meet on common ground. You admit that you are honest, and a Christian. That is enough on which to base my answer. This admission implies that you believe in the teachings of Jesus Christ."

"Of course I do," blurted out Mrs. Wyckliffe, "and I belong to the church, too."

Again that queer, half-suppressed smile circled the group.

"Good," consented Grandma Goodwin. "Then you will doubtless recall the two commandments that the great Teacher gave to his followers as the necessary ones, the fulfillment of which would be the keeping of them all. Who will kindly give them?"

There was a moment's hesitation, as if waiting Mrs. Wyckliffe's response. Then John's little mother's voice, distinct and sympathetic with her subject, repeated the asked-for commandments:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . And a second like unto it is this, Thou shalt love thy neighbor as thyself."

A strange hush pervaded the sunny parlor. It was as if that little group heard for the first time these words of Jesus Christ. The guns of the adversary were silenced, and Grandma Goodwin proceeded with her unfinished narrative.

"As I have before stated, it was as if I had never known nor appreciated my neighbors before; and, as I had only love in my heart to give to them, it was but natural I should receive of like kind from them. It was a wonderful revelation to me, when I came to realize that it is as true of the sowing and reaping of our words and actions as it is of the tilling and planting of the soil, that every word, like the little seed, brings forth of its kind. Of a truth, 'God is not mocked.'

"My first step toward the Light was when the thrill of love and forgiveness came to me, with baby Esther pressed close to my heart, and Don's strong arms about me. I cannot explain how it was done, but into my empty life and embittered heart, the current of God's love swept, and I was born anew. That was my first and most important step toward overcoming, and for my dear baby's sake I came to look upon life from a child's standpoint. The words of our blessed Teacher became significant to me, 'Except ye become as a little child, ye cannot enter the kingdom of heaven.'

"Trust and faith and obedience became my daily companions; I played and studied and grew up with my infant teacher, and today I am interested in the activities and progressive wonders of this old planet. Back of them all I see the mind and soul of mankind coming into larger expression, and the Spirit of God moving upon it all to perfect fulfillment."

It was a beautiful lesson, never to be forgotten, and there must have been that in it which found its way to every heart, for most of these race-bound souls asked for more of Grandma Goodwin's philosophy.

John's little mother was silent, most of the way home, and seemed so occupied with her own thought that I did not disturb her. At the dinner table she said little, and I gave John and Benny the hint not to disturb her with questions.

After the evening dishes were disposed of, she retired to her room. I explained to John the situation, and he was much impressed.

In the morning, who should open the day's activities but the dear little mother! We heard her singing, as she flashed from kitchen to dining room, and then we heard Benny's delighted exclamation, "O! O! how beautiful and sweet you look, Grandma. You've been to Mrs. May's haven't you, and caught it?"

We peeped in just in time to see Benny hugged tightly to his grandma's breast, and hear the words,

"Yes, Benny, I've caught something that makes me want to go pards with you and learn to be a child again."

OBEDIENCE IN THE HOME

MARY S. FLINT

Children are merely lent to their parents by God; father and mother are to them symbols of the great, loving Father-Mother.

In a home where God is exalted, it is a natural thing for the children to be taught obedience.

It is necessary to begin this training of the child early. God requires obedience of all his children, and the Word says, "Children, obey your parents in all things." Jesus was obedient to his parents, and we find in Luke 2:48-51, that while he may have desired to remain in the temple listening to the doctors, and asking them questions, still, when his anxious parents sought him there, he returned to Nazareth and was subject unto them.

A small boy had been told by his mother never to get into the carriage when the horse was ready to go into the barn, for the horse then would not stand, unless her head was turned in the opposite direction. The boy did not heed his mother's warning but attempted to climb in. He fell, as the horse started to run for the barn, but the careful mother was near; she pulled him up from the ground before the heavy wheel of the carriage went over his body. When limping up the steps to the house, the boy suddenly remembered (even if too late) his mother's warning, and remarked, "The Bible says, 'children, obey your parents.'"

Often it is necessary for the mother to rebuke the child in the spirit of wisdom, for if the will is left un-governed at an early age, it will be unmanageable later. To deprive a child of some pleasure is a good way to

discipline him, for he will then realize that the mother's word is law and must be obeyed.

Dr. Maltbie Babcock says, "Reproof or punishment should never be given for the relief of the feelings of authority, but always for the good of the disobedient. To punish a child in anger cuts both ways, and unlike the twice blest droppings of mercy, is doubly bad, cursing him that gives and him that takes. Punishment should be meted according to the nature of the offense, and not according to the degrees of annoyance."

"Think twice, and pray three times, before punishing a child."

If all parents follow this rule, more of God's little ones will have the memory of a happy childhood. The child mind is very keen in discerning things. The writer of this remembers putting her boy to bed one warm summer evening, and as was her usual custom, she asked him to say his prayers. He had been playing all day that he was a horse with the lilac bush as his stable, and was quite tired. Looking up quickly, he said, "Mamma, horses don't say their prayers." Recognizing his point, in this case I did not insist on obedience.

It takes time and patience to make a little child pick up the blocks he has scattered all over the floor, but it pays to have him do it, for it not only teaches the little one obedience, but gives him his first lesson in order. "Order is heaven's first law." A wise mother will demand that her children put away the coats and hats they take off after coming from school, for thus her own work is lessened, and they are being early trained in self-reliance.

Children are mimics. If the mother laughs, the child breaks into a laugh, if she frowns, he pushes up his brows in imitation. So it behooves parents to guard well the expressions of their faces. The following beautiful poem, written by an unknown author, will always be a wonderful help to patient mothers:

Up to me sweet childhood looketh
Heart and mind and soul awake;
Teach me of thy ways, O Father,
For sweet childhood's sake.

In their young hearts soft and tender,
Guide my hand good seed to sow,
That its blossoming may praise thee
Wheresoe'er they go.

Give to me a cheerful spirit,
That my little flock may see
It is good and pleasant service
To be taught of thee.

Father, order all my footsteps;
So direct my daily way,
That in following me, the children
May not go astray.

Let thy holy counsel lead me,
Let thy light before me shine,
That they may not stumble over,
Word or deed of mine.

Draw us hand in hand, to Jesus,
For his word's sake unforgot,
"Let the little ones come to me,
And forbid them not."

The story of every soul is, more or less, a story of wasted opportunities. There are few, if any, persons who have not at their disposal a larger amount of physical, mental and spiritual capital than they themselves know. That they do not make a better use of it, and attain better life results, is not the fault of their intentions, or desires, but the fault—if it be a fault—of their ignorance.—*Herald of the Golden Age*.

Though my house is small, my heart is large.—
Filipino Proverb.

OUR PAGE OF BLESSINGS

*"Before thou eatest, pause and raise
Thy thought to heaven in grateful praise."*

THE HOST AND THE FEAST

And as they were eating, he took bread, and when he had blessed, he brake it, and gave to them, and said, Take ye: this is my body. And he took the cup, and when he had given thanks, he gave to them: and they all drank of it. And he said unto them, This is my blood of the covenant, which is poured out for many. Verily I say unto you, I shall no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God.—*Mark's account of the Last Supper.*

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Father, I thank thee for this food and for the many blessings given me this day. Feed my soul on the Bread of Life—the true, living Bread—that I may eat thereof and ever retain in my body and throughout my entire being, the consciousness of abundant Life.—*T. S.*

Father and Provider of every good, we thank thee for this food. We apply it in righteousness to the up-building of thy temples, our bodies, which we acknowledge as pure, blameless and holy in thy sight.—*I. O. S.*

As we eat and drink, may we be mindful of the sacrament—the appropriation of the Life and Substance of Spirit.—*E. V. I.*

Dear Father, thy mercies are new every morning and fresh every evening. Fill our hearts with gratitude and praise for all thy blessings. Amen.—*M. E. B.*

SOCIETY OF SILENT UNITY

*Be still, and know,
that I am God.*

INSPIRED BY THE SPIRIT OF TRUTH

The Society of Silent Unity is the Absent Healing Department of the Unity work.

It has members everywhere, and helps them in every need of life.

You can become a member of this Society and receive its help if you have faith in the power of God.

We will instruct you how to pray to the Father in secret, and the Father who sees in secret will reward you openly.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over." All letters are confidential.

UNITY SCHOOL OF CHRISTIANITY,

SILENT UNITY DEPARTMENT

Tenth and Tracy Avenue, Kansas City, Mo.

CLASS THOUGHT

Held daily at 9 p. m.

January 20 to February 20, 1920

*The peace that passeth understanding, even
the peace of the Lord Jesus Christ, gives
me peace of mind and health of body.*

PROSPERITY THOUGHT

Held daily at 12 m.

January 20 to February 20, 1920

*Peace and Prosperity are enthroned in me,
and I am prospered in all ways.*

EXTRACTS FROM LETTERS

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the Divine Law of Life. There is a point in every paragraph that will help someone.

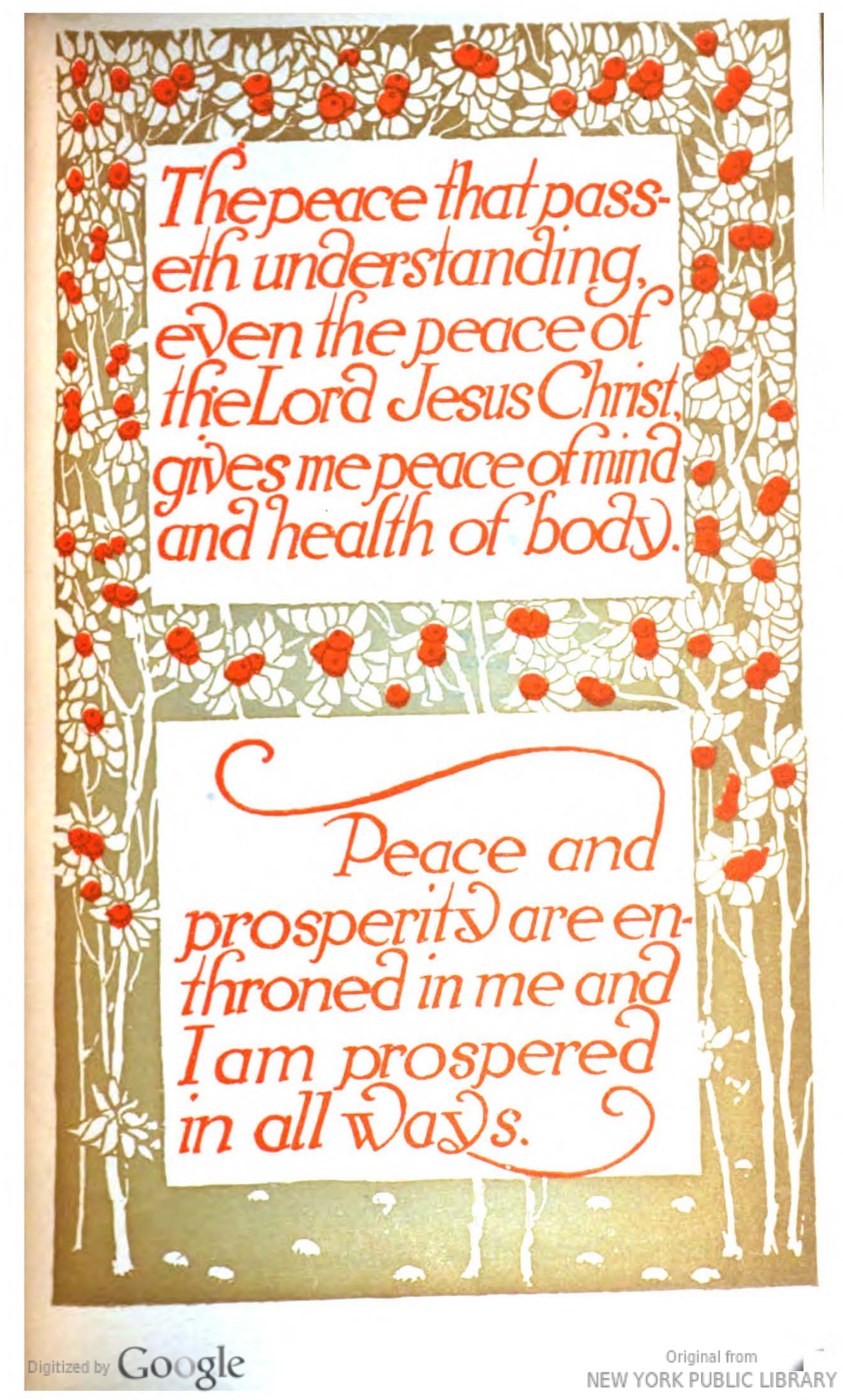
Your letter is received, and we are praying earnestly for you, that the spiritual force of the Father's love, expressed to you silently from within, may give you peace, comfort and satisfaction.

Nothing can be said from the without, no word of explanation can be given you, that will in any measure compare with the comfort and true satisfaction you will receive through seeking the Father's presence within, and submitting your doubts and questionings to his wisdom.

We do not consider it profitable to discuss the exact condition of those who have died, for we believe this to be contrary to the logic of life and to the teachings of Jesus Christ. You may rest assured, however, that all is well with your husband, for the Father cares for his children wherever they may be. The good of the kingdom is still for him, and his soul will find its rightful expression in the Father's own way.

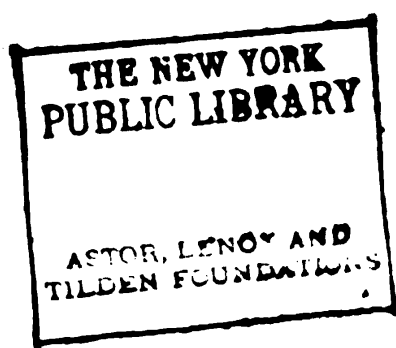
Theories innumerable have been advanced on this subject by those who claim to know, but we feel that it is not a question for discussion, for the one who is constantly speculating upon the matter is keeping his consciousness divided.

Jesus' mission among men was to prove the possibility of demonstrating eternal life. His promises and his works were full of it, and the quickening power of his words is still at work in the minds of the race, lifting all up into the consciousness of Infinite, Omnipresent, Eternal Life.



*The peace that pass-
eth understanding,
even the peace of
the Lord Jesus Christ,
gives me peace of mind
and health of body.*

*Peace and
prosperity are en-
throned in me and
I am prospered
in all ways.*



When we want to demonstrate health we do not study disease, but health; and so it is with demonstrating life—we must study Life, its Source and its phases of expression. This will raise our consciousness of life until we shall find ourselves really able to overcome the last enemy and demonstrate Perfect Eternal Life.

* * * * *

We try to make each letter as helpful as possible to the one who writes, but in doing so we do not always take up specifically every point mentioned in the letter of our correspondent. In such cases, we give special attention to that which is most needed. When this is realized, all the rest follows without extra effort. "Seek ye first his kingdom, . . . and all these things shall be added unto you." This is the rule we adhere to in all our work.

When you ask for many different things in the same letter, do not expect us to send a prayer covering each separate request. To do so would give you too many Truth statements to hold, and would confuse, rather than help you. Moreover, it often occurs that anxiety over financial matters is the cause of the mental or physical inharmony experienced, in which case only a prosperity affirmation or prayer is sent. When this mental cause is removed by increased prosperity, the mental and physical ills disappear without further attention.

You may rest assured that every request you make is given earnest and prayerful attention in our daily ministry, even though each one is not mentioned in our reply to your letter. Just realize this, and take for granted that the Holy Spirit has led us to do the right thing for you, then all your needs will be fully satisfied, and that which is for your highest good shall come to you.

The air of paradise did fan the house, and angels officed all.—*Shakespeare.*

SILENT UNITY HEALING

HEALTH

Battle Creek, Mich.—A short time ago I bumped my head severely, which resulted in very black eyes. I wrote you for prayers. All said they had never before seen a discoloration leave so quickly.—*L. G. T.*

Wilkinsburg, Pa.—I wrote you asking prayers for cure of a cold. It disappeared after a few days.—*Miss I. S. L.*

Kansas City, Mo.—It has been nearly three months since I wrote you for prayers for a cough which druggists called asthma. I am perfectly well now, and I have gained about twenty pounds in weight. Words cannot express my thanks for your aid in this wonderful work.—*Mrs. N. P.*

Alameda, Cal.—The daughter for whom I asked your prayers, had a very severe case of influenza. She was wonderfully healed. Although she had been lying in bed without speaking, in a few hours after mailing my letter to you, she awoke and asked for something to eat. She is now well. I thank you for your prayers.—*A. C.*

Springfield, Ill.—I wrote you asking prayers for my little girl, who was run over by an automobile. She is well now. Nobody expected her to live. It was a miracle. She recovered as soon as I wrote you the letter.—*H. N.*

Seattle, Wash.—I wrote you for prayers for my son; he had so-called "mumps" with apparent complications. By the time you received my letter, the swelling commenced to go down. He improved steadily, and is now back at work.—*G. C.*

Oakland, Cal.—I wrote you for prayers to cure an abscess on my eye. I thank God that I am now well.—*Mrs. J. B.*

Santa Maria, Cal.—I wish to report the glad news that my sister, for whom I asked your prayers, has entirely recovered from the stomach trouble.—*O. P.*

Rochester, N. Y.—My ankle bone projected, bothering me very much. Also, my instep troubled me. These members are perfect and harmonious now. I have overcome a number of other inharmonious claims in my body, also.—*Mrs. E. M.*

New York, N. Y.—I shall never cease to be grateful to you for all you have done for me. I feel that your prayers have raised me from the dead. I no longer am troubled with neuralgia, and my friends say that my recovery is a miracle.—*M. R. B.*

Philadelphia, Pa.—I have had a most wonderful demonstration of God's love. I have not only been healed of "epithelioma" of the lip, which ate away the whole right side down to the chin, but I have a new granulated lip. A cancer expert told me that God had done for me what no man could do from a scientific standpoint. I shall be glad to write a personal letter to anyone who is so afflicted.—*M. A. S.*

Mt. Vernon, Ohio—I wrote you for prayers to cure a trouble in my stomach and abdomen. I was in bed, and very weak. The doctors could give me no assurance. After I wrote you for prayers, I began to get stronger, and in two months I was as well as ever. Now I feel fine, and have gained eleven pounds. I am so thankful to the Father for his loving help.—*Mrs. S.*

Galveston, Texas—The next day after I wrote you, the cold, sore throat and hoarseness, disappeared. In His name, I give thanks.—*H. E. W.*

Corpus Christi, Texas—I thank you for your prayers. I am now well, and I praise God daily for my healing. I am entirely free of asthma.—*Mrs. B. F. J.*

Cleveland, Ohio—I requested your prayers for Mr. B. The best specialists in the city had given him up; they said that even if he did recover he would be hopelessly insane. From the time I sent the letter to you, he began to improve and now he is as well as he has ever been.—*Mrs. E. C. N.*

Spokane, Wash.—Since writing you I have been cured of piles; many minor disturbances have also passed away. Your prayers have helped other members of my family. I am so thankful to God for all that has been done for me.—*Mrs. R. S.*

Newcastle, Wyo.—I wrote you for prayers for my feet and limbs. They itched so that it was impossible for me to sleep. The next day after I wrote you the itching stopped, and I have not suffered since.—*A. A.*

Eversom, Wash.—I want to thank you for your prayers. My girl's eyes are in a perfect condition. Before I wrote you she could not study, because of the pain.—*Mrs. E. G.*

Algona, Iowa—I wrote you for prayers for relief from an attack of bladder inflammation. I am now healed. Praise God for his wonderful help.—*E. M. C.*

Edwardsville, Ill.—I asked your prayers for my daughter, who was suffering from nervous indigestion. She improved steadily, and is now completely recovered.—*Mrs. J. E. A.*

Villa Park, Ill.—I wrote you for prayers. I was suffering from rheumatism in my knees. Before the letter could have reached you, in fact the very night on which I posted it, the pain disappeared and I have had no return of it.—*Mrs. J. M.*

Tul Mi Chung, Whang Hai Province, Chosen (Korea)—I wrote you for prayers for my little son, who was delicate and who was suffering from weak digestion. I have written you that he was improving. Now I want to tell you that he is a strong, sturdy boy, with a splendid appetite, able to eat everything that a child of his age should eat. He has filled out, and has rosy, healthy cheeks. I thank you.—*Mrs. M. M. W.*

Sandifjord, Norway—I thank you most heartily for your prayers. I was very ill, and the doctors said that I must have an operation. I was taken to the hospital. But I heard of the healing power of God, and a friend wrote you, asking prayers for me. I was healed without having the operation. I cannot express my thankfulness.—*P. B.*

PROSPERITY

Cincinnati, Ohio (Clifton Hgts.)—Since I wrote you for prayers about a month ago, my husband received an increase in salary; also an inharmonious condition which arose in our midst has adjusted itself most favorably.—*Mrs. J. H.*

Eau Claire, Wis.—My husband was feeling discouraged over his sales. I took thirty cents from the cash register, blessed it, and went upstairs to put it into the Prosperity Bank. As I dropped in the last dime, I heard the store door open. When I returned, there had been four customers in the store. Today a man came and offered my husband a very good position. I am inclosing a love offering.—*J. B. K.*

Colorado Springs, Colo.—I wrote you for prayers to help in selling my household goods. At once buyers began coming, and they bought eagerly. Now all is sold. I cannot tell you how much I appreciate your help.—*Mrs. A. C. S.*

Florence, Ariz.—When I wrote you for the Bank, I asked prayers for the sale of some property in the East. About ten days ago, I received word that it was sold, and a check was sent me for my share. This property had been on the market over three years; the price received was more than I ever thought we should get for it.—*M. F. A.*

Gold Beach, Ore.—How can I ever thank you enough? My brother, about whom I wrote you, was offered a good position, and now has every prospect of doing well.—*M. S.*

Montclair, N. J.—The bag is found. It had been lying in rubbish in the schoolhouse where it was sent. As usual, the demonstration was abundant. Not only was the bag found, but a lost watch was located, also a purse belonging to my husband. I send a thank offering.—*Mrs. W. A. B.*

Akron, Ohio—I wrote you asking prayers in regard to getting a certain position. I have seen the employer, and am to take the position of assistant foreman in his plant.—*C. S. R.*

Brownsville, Texas—If I do not hasten to write you all the wonderful things God has done for me, I really will not have paper enough to put them on. We have been raised in salary from eighteen dollars a week to forty a week. A few days ago, my little daughter came to me with the iodine bottle in her hand. She had swallowed over a teaspoonful of it. This came to me, "And if they drink any dead'y thing, it shall not hurt them." Then I lost all fear. She threw up the drug, and in an hour you could not have told anything had been the matter with her. All through my life I can see His guiding hand.—*Mrs. C. E.*

Washington, D. C.—My rooms are rented. I thank you for the prayers that brought me success in this respect.—*A. E. C.*

Ruch, Ore.—I asked your prayers for prosperity, and for the release of our son from active service in the Philippines. I am happy to tell you that we have been prospered in all our ways and that our son is at home. On the way to America, their vessels were struck by a very severe typhoon. One vessel struck the rocks and went down, but the vessel that carried our son was kept in peace and safety. I consider this a wonderful demonstration of God's love and care, as our son came home sound and well, after two years of all kinds of experiences in that hot climate. I also wrote you for prayers in the summer, for freedom from squash bugs on the muskmelons. When your letter came there was not a bug to be found. I never raised such fine melons before.—*E. S.*

About five years ago, I sent for the Unity Prosperity Bank, and was prospered in that I was given work to do. Later, I had a serious trouble with a woman. I allowed

the trouble to get the best of me, and I became bitter, unhappy and finally ill. One day I read these words: "The faith of God dwells in me, and nothing is impossible to it. It now steadily, persistently moves that mountain from my path, and casts it forever in the sea of oblivion." It came to me that I was letting hatred and bitterness toward that woman ruin my life. I mentally did up my trouble and threw it into the river. I went to sleep repeating the statement quoted. When I awoke, I felt much better. My hatred did not leave from that very minute, but when it came up in my thoughts I would again throw it into the river. One day the woman came to me and apologized for all the years' mischief and trouble. I forgave her. Then I realized that I was ready for another Unity Bank, for my mind was free from inharmony. Within five days after receiving the Bank, my husband was increased in salary from \$135.00 a month to \$250.00 a month, through a change in the office affairs and through the woman whom I had hated so long. I also have received money from many sources.

Santa Monica, Cal.—I asked your prayers for the sale of a lot. I have sold it. Please accept the inclosed love offering with all the love of a Truth student.—*Mrs. B. M.*

Oakland, Cal.—The Spirit knows, and the Spirit brings to me all that I need. Step by step we climb. There had been a strong desire with me for a certain kind of business. I was given this for eighteen months, and then I came into this larger and better place. I know God is leading and guiding me. I am thankful for your prayers. May God bless you.—*M. L.*

Chicago, Ill.—I asked your prayers in regard to some money due me, and which seemed at the time difficult to collect. I am happy to tell you that the money reached me just four days after writing you.—*J. B. M.*

Bergenfield, N. J.—I asked your prayers that my brother might find work. He obtained the kind of work he wanted, the very day I wrote you. I am indeed thankful.—*Mrs. F. M.*

Lyons, Iowa—Two days after I wrote you for prayers, my husband obtained work. I cannot express my thankfulness to Unity for their help and to God for his goodness.—*Mrs. W. C. H.*

Sandusky, Ohio—I thank God for the wonderful help he has given me through Unity. I am getting along fine in my studies, especially in arithmetic.—*D. S.*

MISCELLANEOUS

Rockdale, Texas—When my son went to France, I wrote for prayers for his protection. For eight days he was under the most terrible fire. Nearly all of his company was lost, but he received not a scratch. I can never thank you enough for your prayers.—*Mrs. G. W. Y.*

Aroya, Colo.—Since I asked prayers for protection from coyotes, I have not seen any near my place. I am very thankful to Unity.—*Mrs. A. W.*

Roanoke, Va.—I wrote you for prayers to help me clear the house of mice. I did not mail the letter for several days, and I am happy to say that the mice left before the letter. We have not seen or heard anything of them but once since that time, and then they quickly disappeared. We are very thankful.—*G. E. R.*

Fort Worth, Texas—Three years ago I wrote you, asking prayers for my husband for freedom from the drink habit. Thank God he was cured.—*Mrs. L. E. B.*

Yakima, Wash.—In coming West this summer, I stopped in Montana for a brief visit. Everyone was bewailing the prolonged drought. I wrote Silent Unity for prayers. My friends motored me thirty miles out to their home, over the driest country I had ever seen. My desire for rain was an ever-present thought that day and night. I praised and thanked God for it, picturing in my mind the fast falling drops. Sunday, in the late afternoon, we were out, and the clouds began to gather. When we reached home it was about dark. The wind blew and the lightning flashed. My heart thrilled with praise and thanksgiving. By the time the raindrops splashed, we were safely in the house. It simply poured down.—*A. L. R.*

Deer Isle, Maine—I had bought largely of things for Christmas, and everyone that came in talked hard times. I began to lay awake and worry where the money to meet expenses would come from. One night I arose, took up one of the Unity magazines, and asked God to help me. I went to bed and placed the magazine under my head. I became very still, and I knew in my soul that there would be money to pay these bills when they were due. And there was, and to spare. I thank you for the help I have received.—*Mrs. E. B. C.*

Brooklyn, N. Y.—I am attending Mr. Lynch's lectures here, and have received so much understanding regarding Practical Christianity. I am grateful for being able to hear him.—*Mrs. F. A. A.*



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 will be sent gratis upon request.

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TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of *Unity Magazine* was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expires this month. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we should suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appear, inclose it with check or money order and mail it to us. We will understand that it is your renewal.

PRIZE ESSAYS

The Walker Trustees, University of Scotland, are offering prizes for the best presentations of "Spiritual Regeneration as the Basis of World Reconstruction." All essays must be in the hands of the secretary, on or before March 1, 1920. For full information, address The Secretary, The Walker Trust, Rothes, Markinch, Fife, Scotland.

THE TWELVE POWERS OF MAN

The Hebrew Scriptures are replete with references to twelve as a foundation number in the symbolic descriptions of man in the three departments of his being, viz.: Spirit, soul and body. Among the many mystical references may be mentioned,

Twelve sons of Jacob.

Twelve springs of Elim.

Twelve tribes of the children of Israel.

Twelve stones in the judgment breastplate.

Twelve disciples of Jesus.

Twelve baskets of food.

Twelve stars in the woman's crown.

Twelve gates of the temple.

Twelve angels at the temple gates.

Twelve names of the twelve apostles on the foundation stones of the temple.

Twelve manner of fruits on the tree of life, yielding its fruit twelve times in the year.

Twelve times twelve, the measure of the wall of the city "according to the measure of a man" (Rev. 21:17).

All of these point to man for fulfillment. We have had many calls for a fuller interpretation of the twelve powers of man, as represented by the twelve disciples of Jesus, and it is now our design to explain this very deep subject as fully as it can be done in twelve issues of *Unity Magazine*, during the year 1920.

The January number of *Unity* represents faith, the first disciple or power of man. Peter was the first whom Jesus "called." This represents the bringing forth of faith as fundamental in spiritual development. The spiritual understanding manifested by Peter, when he discerned Jesus to be the Christ, is the rock foundation upon which the new consciousness or "church" is built. Faith in the reality of things spiritual is essential in bringing forth the spiritual man.

This great subject, the twelve powers of man and how to use them, will be made clear in the successive

issues of Unity, during this year. The February number will tell of Andrew, the disciple of Strength, and how to call him into expression in every man and woman. "Be strong in the Lord, and in the strength of his might."

MOVEMENTS OF LECTURERS AND TEACHERS SENT OUT BY THE UNITY SCHOOL

The field lecture work of the Unity School has grown in proportions during the year 1919, and new fields have been entered. Miss Nevill made a trip north into Canada, and each course of lectures was accompanied by splendid success; a new impetus was given the centers that coöperated in her ministry.

The First Unity Society of Chicago, under the leadership of Ida M. Mingle, has grown into a large and effective work. Audiences are continually increasing, and the general ministry of the society has grown. Six branch study classes have been organized in the city, and a great interest is being expressed generally.

For five months Mrs. Jennie H. Croft had charge of the Unity work in New York; under her ministry a strong spiritual foundation was laid, and a nucleus formed for the future work of that center. On her return to Kansas City, Mrs. Croft lectured in several cities, and made many new Truth friends who benefited by her presentation of the principles of Practical Christianity.

Mr. Richard Lynch took charge of the New York work in October, and under his ministry it is growing; at present the audiences tax the capacity of the Colonial Room of the McAlpin Hotel to its capacity. Larger quarters are needed for the work. Numerous requests have been received that Mr. Lynch remain in New York indefinitely. This matter is being considered.

Viva M. January has been working in Ohio and Indiana, mostly in territory not yet organized. She has proved her ability as an organizer, and has brought

many Unity readers together in study classes. Mrs. January has enough bookings ahead to keep her in Ohio for at least six months this year.

Many plans are being made for a larger and more effective field campaign during the year 1920. New speakers and teachers are being developed at Unity Headquarters, and we expect shortly to have a large corps of lecturers and teachers to carry the message of Truth to those not able to come to Unity headquarters.

A detailed announcement of the movement of Unity lecturers and teachers is carried in Weekly Unity from time to time, enabling those interested to follow their engagements and to attend when possible.

A BUSINESS DEPARTMENT IN WEEKLY UNITY

Weekly Unity is a digest of the metaphysical thought of the day. It also contains an interpretation of the International Sunday School Lesson, a helpful thought for each day in the week, meditations for the ten o'clock silence, a Good Words Club article, news concerning Truth centers in other cities, and vegetarian articles and receipts.

A new column, recently added, called the Men's Extension Department, takes up matters relating to business life. The following questions have lately been ably answered at considerable length in Weekly Unity: "How can I find employment?" "How can a square peg get out of a round hole?" "How can I become more efficient in my employment?" "When you have paid what you think is your possible limit in wages to your employees, what is the remedy to keep them and to keep them satisfied?" "How can I be of most service to my employer?" "What about 'Tithing' in business?" "How can one best apply Christian principles in business?"

The family circle, the business office, the library, the reading room, the rest room, the school, the shop, the factory, need just such a periodical as Weekly Unity. The short, concise articles on a variety of subjects, cover the needs of practically all people in modern life. Right now in these troublous times we all need the protection of a spiritual armor—and that is gained by reading and thinking about the beautiful realities which are to be ushered in with the new age.

Subscribe for Weekly Unity now. \$1.00 a year.

THE THANKSGIVING SCHOOL

The Unity Thanksgiving School closed just a little while before this issue of Unity went to press.

We felt the pride in our Summer School that one naturally does in the first child of the heart. But now, the Thanksgiving School, our second born, has come for its share of our love and attention. There is no occasion for comparison. The enthusiastic interest of the students was the same in both cases, and the teachers poured forth their words of wisdom as those anointed of the Lord. As the chimes sounded the hour for each class to begin, while the students sat in devout silence awaiting the opening words of the teacher, one got the impression of a sacred initiation into the very mysteries of Being.

The one hundred fifty students have now gone hence, filled with the spirit of Understanding, radiant with Power, Love, and Wisdom, prepared to bless all whom they contact in the busy ways of life. Hold the thought that *you* will be here to help celebrate on the next auspicious occasion, perhaps at Easter time, if there is a demand for a school session at that time.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries that the Silent Unity "Class Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in February Unity Magazine:

CLASS THOUGHT

Held daily at 9 p. m.

February 20 to March 20, 1920

*I rejoice in the knowledge that I am the life of God
made active in primal perfection of soul and body.*

PROSPERITY THOUGHT

Held daily at 12 m.

February 20 to March 20, 1920

*By the righteous observance of the Divine Law, I am
blessed and prosperous.*

PUBLISHERS' NOTES

Some men have thought that Unity teachings were only for solving women's problems, and that they were not equal to the demands of the matter-of-fact business man.

This is an erroneous idea. Thousands of men, representing every phase of business life, are proving that the principles of Truth are practicable and helpful when applied in their business.

To demonstrate this to others, the men who attend the Unity Society meetings in Kansas City have organized a club which is known as "The Men's Unity Extension." Short, snappy meetings are held after regular Sunday morning services, every other week.

This club has been formed for the purpose of extending the good work of the Unity Society, that others may reap its benefits, and also for the purpose of helping its members to better understand and apply the principles of Truth in solving business problems. Hearing of this men's club through the columns of *Weekly Unity*, men in other cities have organized similar clubs. The interest is growing rapidly.

In the meetings at Kansas City, members have been handing in written questions at one meeting, which are answered and discussed at the next meeting. These questions and answers have proved so interesting that we feel that all men readers of *Weekly Unity* should have the benefit of them. It has, therefore, been decided to devote a column in *Weekly Unity* to the Men's Extension work, and to print the questions and answers as they have been taken up in the Kansas City Men's Unity Extension meetings. We invite the men everywhere to send in questions to be answered in this column, and to make suggestions or give business experiences which they think will help other men to practice the Truth in conducting their affairs.

We wish to aid the men everywhere to establish like Extension Clubs and to put the principles of Jesus Christ's spiritual teachings into their daily affairs to increase happiness, prosperity and well being for them.

Address communications to Unity School of Christianity, Tenth and Tracy Ave., Kansas City, Mo., Men's Unity Extension Department.

During the last three hundred years since the common or King James version was revised, many words have gone entirely out of use so that we do not fully grasp their meaning

when we read them, and many others have so changed their meaning that it has required the making of nearly forty dictionaries to try and keep up with these changes.

The American Revision Committee therefore worked on this version under more favorable conditions than any other body of translators and revisers, and because of this they were able to give to the world a more accurate translation of the Scriptures than had ever before been possible. They were reverent in their Christian scholarship: and had back of them the Christian scholarship of Great Britain and America, and had for reference and comparison the whole collection of Bible manuscripts, sculptures, tablets and revisions of the Bible of all Christian countries.

Therefore, The American Standard Bible is recognized as "the best version of the Scriptures in any language," because it brings the plain reader as well as the scholar into closer contact with the thought of the original writers than any other version in Christendom.

As you have already observed, this present issue of Unity is a "Faith" number. During the following year, each number of Unity Magazine will feature one of the disciples. Most of the reading will center about the one disciple, or faculty, under consideration. A year of profitable study is in store for those who subscribe for Unity now.

The twelve centers of consciousness, and the names of the disciples that represent them, follow: Peter, Faith—pineal gland, center of the head; Andrew, Strength—small of back; James, Judgment—pit of stomach; John, Love—heart, solar plexus; Philip, Power—throat; Bartholomew, Imagination—between eyes; Thomas, Understanding—forehead; Matthew, Will—forehead; James (son of Alphæus), Order—navel; Simon the Canaanite, Zeal—base of brain, medulla; Thaddæus, Elimination—lower part of back; Judas, Life, Vitality—generative center.

A subscriber writes: I have enjoyed very much the little book you sent me, "The Faith That Removes Mountains." It has helped wonderfully. As a child, I was by myself a great deal, and I learned to talk to Jesus. If I lost a pencil or misplaced a book, I would invariably say, "Dear Jesus, please help me find this," and then I would look, never doubting that I would find it. I just knew I would, and I was never disappointed. I know now that I was exercising faith, and I know that what I ask I will receive.

If you could see the look of pleasure that comes over the face of the reader when he opens a neatly written, legible letter! Silent Unity and the Business Department both receive many such letters. Much time, however, is spent in deciphering careless writing, and in correcting mistakes resulting therefrom. Please write your letters with ink or typewriter, and on one side of the paper only. Number the pages. State clearly and definitely what you want. You will then get prompt service. Let all things be done in Divine Order.

A correspondent writes: "While on a visit in Washington, I was invited to luncheon at the home of a friend, the wife of a Congregational minister. On her library table lay Unity Magazine. During this same visit, a lady came to the door of the apartment where I was staying to make an inquiry, and she had a copy of Unity in her hand." Thus the great work spreads.

The mailing department reported the biggest week of the year early in November. The Christmas orders are rapidly clearing the shelves of the stock room.

A GOOD WORDS CLUB PIN THE OFFICIAL EMBLEM

A gold pin beautifully and daintily designed in rich blue enamel, bearing the symbol of the Three Wise Monkeys, signifying "See no evil, hear no evil, speak no evil," is the insignia of your membership in the great fraternal order of keep-your-mouth-ears-and-eyes-shut-to-evil.

In wearing this pin, you let your light shine by proclaiming to the world that you are living to a noble purpose. Those who see the little emblem will naturally make inquiry mentally or audibly, and this will result in a quickening interest for better things, to even the chance wayfarer whom you may encounter.

It usually sounds like a mere exaggeration to say that one has the best *this* or *that* in a world full of good things, but this once it can be truthfully and aptly said that if you want to declare yourself a member of the best society on earth, get a pin, wear it, and live the principles of the Good Words Club. Price, \$1.50.

UNITY GOOD WORDS CLUB MOTTO

A Morning Reminder—An Evening Benediction



The pledge or motto is printed on a 10 by 12 card of soft grey color, artistically bordered in lighter tone squared off with old blue, wreathed and festooned in exquisite design, all relieved with touches of black. Grecian figures posed on pedestals support the base of the border. The lettering is hand printed in black, intermingled with blue. The motto, complete without framing, will prove a decorative addition to the walls of your room.

When you consider that your every word molds the plastic ether about you into form, that an account must be rendered for every idle word, and that by your words you are either justified or condemned, it becomes a matter of vital moment that you discipline the "unruly member."

A constant reminder like the motto, right before you, will help to keep the seal on your lips when you are tempted to transgress by uttering the unkind, critical, or gossipy word. With this pledge prominently placed in your room, you will find it easy to guard your thoughts and words while at home, and when you are obliged to go forth, you can do so, equipped and fortified to meet the problems of the hour, clad in an armor of happy resolutions which you have covenanted with yourself to keep, let the temptations and provocations to the contrary be what they will.

You couldn't buy a picture, were you the greatest art connoisseur in the world, that would inspire and uplift you as will this Good Words Club Motto, and you get it for the nominal sum of 25 cents.

IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your subscription to Unity Magazine please renew at once. When a yellow blank is found under this notice, it means that your subscription expires this month. If the blank is placed in this issue, your renewal should reach us before the first of February to avoid missing the next number. Use money order if possible, but bills or two-cent stamps may be sent at our risk.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written to us for lists. We cannot grant the privilege to everybody; it is given to only those who we have reason to believe are sincere seekers for Truth. Application in this department must be made by the one who wishes his name published.

Mrs. Maggie Webb, 967 Dame St., London, Ont., Canada.

D. J. Santos, Hotel de France, Manila, Philippine Islands.

Mrs. O. Z. Row, Box 285, New Rockford, N. D.

Mrs. C. Warren Crowell, 127 Mt. Auburn St., Watertown, Mass.

Harry Marriott, Hotel Bannock, Pocatello, Idaho.

Mrs. Lena I. Newland, R. R. 5, Box 18, Petaluma, Cal.

Miss Reeder, 172 Albion St., Brantford, Ont., Canada.

F. D. Ross, East Pembroke, New York.

Mrs. Fanny J. Carter, Lincoln, Cal.

Mrs. L. Adams, care of Bank of New Zealand, Temuka, New Zealand.


Mrs. Harriet McCormick, 609 Iowa Ave., York, Nebraska.

Mrs. Carl E. Schaeffer, Box 962, Oxnard, Cal.

AMERICAN REVISED VERSION OF THE BIBLE

Has been adopted by the Unity School, primarily because of its accuracy.

An effort has been made in the revised version to insure purity of text, to eliminate obsolete, obscure, and misleading terms, to use idiomatic instead of literal translations, and to use modern English so far as possible.



Faulty translations in the old versions of the Scriptures have led to misunderstandings, doctrinal wranglings, and the establishment of numberless sects. Teachings formerly held as sacred by practically the whole Christian world, have been found to be erroneous through the new meanings conveyed in this translation. An examination of such texts as the following will illustrate: King James Version: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Revised version: "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness." Old version: "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." Revised version: "Ye search the scriptures, because ye think that in them ye have eternal life." The revision changes the whole character of the passage, and instead of commending the study of the testimony of men about spiritual things, Jesus would have his followers open to the Spirit of Truth, "who will guide you into all the truth."

The American Standard version of the Teacher's edition of the Bible is printed in large, easy reading Bourgeois type, on imported Bible paper, with full references. Concise Bible Dictionary and Combined Concordance (or word finder) prepared especially for the American Version. Contains twelve colored maps and 25 outline maps through the text. Size 5¼ by 8 inches; weight 3 pounds 2 ounces.

Another attractive feature about this Bible is the binding. We are able to procure a limited number in that excellent keratol binding. Keratol is a beautiful and durable vegetable composition.

Unity School of Christianity will mail one of these Standard Revised Bibles to any address for \$3.50.

THE SILENT SEVENTY

"The Lord appointed seventy others."—Luke 10:1.

The Silent Seventy is the department of Unity work which distributes free literature. You who have been benefited by the study of Truth and who desire to help others to see the Light, are invited to join the Silent Seventy and take up this work. There are no membership dues; however, freewill offerings are welcome. Write the Secretary for Bulletin and further information. Each month we will publish testimonials from members; this month we give the following:

London, England—I beg to acknowledge a fresh package of Unity literature. I am trying to persuade several of my friends who appreciate fully and have profited by the perusal of the pamphlets and magazines I have sent them, to pass them on and to join the Silent Seventy, and thus take an active part in this good work of spreading the knowledge of these wonderful Truth teachings. It is such an excellent way of helping. I feel that through this work I am growing in knowledge and understanding, and am very thankful for this development. I have for many years been a member of the C. C. Fellowship, and have a long list of correspondents in all parts of the world; this gives me a splendid opportunity for spreading the Unity teachings. One of the members has opened a Church of the Fellowship in Liverpool, and I am going to introduce your literature to him, so that he may start a center in connection with his church.
—B. O'C. S-70, No. AG-23.

San Diego, County Jail—Yours of recent date at hand, and I am glad to know that you are sending me some literature. I have always felt particularly grateful to the Unity folks for the help I have had from studying their literature; it has been very helpful to me and to many of the prisoners who really wanted to learn just how to live right.—*Sheriff*, S-70, No. PP-10.

Boston, Mass.—We have received the books, your gift to us for our circulating Library, as well as the wonderful blessings which accompanied them. In return, please accept our heartiest appreciation of the spirit which prompted the gift, also our thanks for the gift itself. May the beautiful spirit of Unity you give out to the world return to you a hundredfold.—*Librarian Larger Life Library*.

WHERE UNITY PUBLICATIONS ARE SOLD

Cal., Alameda—Home of Truth, cor. Grand and Alameda Ave.

Fresno—Unity Truth Center and Metaphysical Library, 331 Forsyth Bldg.

Los Angeles—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 910-914 Black Building; The New Thought Church, 514 Fay Building; Unity School of Christianity, Room 210, 313 West Third Street.

Long Beach—Metaphysical Studio, 53 Cedar Ave.

Oakland—Mrs. Jessie Juliet Knox, Unity Center, 5453 Manila Ave., phone Piedmont 5350J; Ethel R. Egy, 1531 17th Ave.

Palo Alto—N. T. Truth Center, 451 Channing Way.

Sacramento—Home of Truth, 1415 L St.

San Diego—House of Blessing, 2109 2d Street; Metaphysical Library, 1024 Broadway; Maude Johnson Beane, 955 8th St.

San Francisco—Home of Truth, 1109 Franklin St.; California Truth Center, 68 Post St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Building; Metaphysical Library, 3d floor Rosenthal Bldg., 165 Post St.; Mission Unity Center, 2476 Mission St.; San Francisco Truth Center, 446 Lake St.; Unity Center of Practical Christianity, 948 Post St.

Santa Barbara—Metaphysical Fellowship Reading Room, 1336 Garden St.

San Jose—Home of Truth, 144 North 5th St.

Stockton—J. W. Bailey, 434 N. American St.; Stockton Truth Center, 229 N. San Joaquin St.

Colo., Denver—College of Divine Science, 730 Seventeenth Ave.; The Power School of Truth, 4321 West 32d Ave.; Unity Study Class, 220 Central Savings Bank Bldg.

Pueblo—Lydia Keeling, 108 West 10th St.

D. C., Washington—Woodward & Lothrop, 10th and 11th, F and G Sts.; Home of Truth, 1841 Wyoming Ave., N. W.; Eagles' Wings New Thought Association, 509 11th St., N. W.; I. N. T. A. Headquarters, 311 Ouray Bldg.

Ill., Chicago—Unity Society, 104 Auditorium Bldg.

Ind., Indianapolis—Unity Truth Center, 1114 Odd Fellow Bldg.

Wabash—Mrs. Alice M. Depuy, 75 W. Maple St.

Iowa, Oskaaloosa—Mrs. Kate Caldwell, 714 E. High St.

Kans., Topeka—Unity School, 119 E. 10th Ave.

Ky., Louisville—Kaufman-Straus Co., 4th Ave.; Truth Center, 307 Bernheim Bldg.

La., New Orleans—Truth Center, 613 Common St.

Mass., Boston—The Metaphysical Club, 30 Huntington Ave.; New Thought Library, 347 Walker Bldg., 120 Boylston St.; The Larger Life Library, 18 Newbury St.

Springfield—Truth Center, Room 203, 21 Besse Place; Mrs. Mary Margeson, 356 Main St.

Worcester—New Thought Reading Room, 216 Day Bldg., 306 Main St.

Md., Baltimore—Mrs. Frank A. White, 109 W. Lanvale St.

Mexico, Mexico City—Luis Leal, Calle Tacuba 53 despacho S., P. O. Box 60 Bis.

Mich., Detroit—Unity Center, Margaret Wood, leader. Room 56, 213 Woodward Ave.; The Higher Thought Assembly, 213 Woodward Ave.; Miss C. C. Ayers, 59 Dexter Blvd.

Grand Rapids—Mrs. Fred H. Meyer, 526 North Ave.; Mrs. Ida M. Bailey, 2011 Francis Ave.

- Kalamazoo*—School of Christianity, 211 W. Dutton St.
Minn., St. Paul—Unity Center, 1258 Bayard Ave.; Mrs. Leroy Barton, 1884 Lincoln St.
Minneapolis—Society of Applied Christianity, 711 W. Lake St.; Rex & Jane Morgan, 1710 Stevens Ave.
Mo., St. Louis—H. H. Schroeder, 3537 Crittenden St.; Mrs. J. C. Appel, 2631 Russell Ave.; The Greenbaums, 4916 Washington Ave.
Neb., Lincoln—Unity Society, 134 N St., Room 502.
Omaha—Metaphysical Library, 794 Kennedy Bldg., 18th and Douglas.
N. J., Newark—Newark Truth Center, 435 4th Ave., near Roseville Ave., Roseville Section.
East Orange—Lucetta A. Robinson, 33 S. 20th St.
N. Y., New York City—Brentano's, 5th Ave. and 27th St.; Goodyear Book Concern, 1400 Broadway; League for Larger Life, 222 W. 72d St.
Buffalo—New Thought Book Shop, 42 Market Arcade, 619 Main Street.
Ohio, Cincinnati—New Thought Temple Library, 1216 Mercantile Library Bldg.
Columbus—Unity Center, 208 Clinton Bldg.
Cleveland—Unity Center, 1247 E. 29th St.; Cleveland Truth Center, 322 Lenox Bldg., Euclid Ave. at 9th St.
Okla., Oklahoma City—First Divine Science Church, 727 N. Robinson St.
Tulsa—R. L. Benedict, 209 S. Phoenix Ave.
Ore., Portland—The Metaphysical Circulating Library, 27 Ainsworth Bldg.; The Realization League, 186 Fifth St.
Pa., Philadelphia—Unity Center, 1504 Walnut St.; New Thought Book Shop, Weightman Bldg.; Truth Center, 1328 Walnut St.
Germantown—New Thought Center, 6043 Germantown Ave.
Pittsburg—Ministry of Truth, 610 Arch St.
R. I., Providence—New Thought Center, 72 Weybosset St., Room 37.
Tenn., Nashville—Unity Society, 215½ 6th Ave. N.
El Paso—May O. Stevens, 209 Mills Bldg.
Texas, Dallas—Mrs. M. R. Stallings, 700 Elsbeth St., Phone Cliff 2075.
Utah, Salt Lake City—Mrs. A. K. Myers, 639 S. 2d St. E.
Wash., Seattle—S. Louise Foulkes, 421 Globe Bldg.; Unity Society, 1924 10th Ave. W.; Raymer's Old Book Store, 1330 First Ave.; New Thought Congregation, 611 Alaska Bldg.
Spokane—Spokane Book and Stationery Co., 903 Riverside Ave.; The Church of Truth, corner 6th Ave. and Jefferson St.
Australia, Melbourne—Anna Hudson, 145 Collins St.; New Thought Book Shop, 229 Collins St.
Western Australia, Perth—Albert and Sons, 180 Murray St.
Sydney, New South Wales—Truth Center, Coles' Arcade, 346 George Street.
Canada, Toronto—New Thought Alliance, Foresters' Hall, 22 College St., Mrs. M. Hunter-Jones, Royal Pembroke, 82 Pembroke St.
Winnipeg, Man.—The Mobius Book Emporium, 258 Portage Ave.; Vernon Dudderidge, 337 Maplewood Ave.
Winnipeg—The Mobius Book Emporium, 258 Portage Ave.
England, London—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; C. Maurice Dobson, 146 Kensington High S. London, W.; Helen Rhodes Wallace, Bournemouth, 127 Lowther Road; The Higher Thought Center, 39 Maddox St., W1.

LITERATURE THAT TEACHES PRACTICAL CHRISTIANITY

The Prosperity Series

By THREE AUTHORS

"Mind's-ease," a word coined for the purpose, would properly and more adequately present this series than the title. For when one is freed from a sense of lack and from a fear of future want, what a load is lifted, and what a sense of security possesses one!

Just for a moment contemplate the stimulating freedom that one must experience who *knows* that his supply is as abundant as the air he breathes! No more worry over the bugaboo, H. C. L., and the proverbial rainy day! The four booklets, "Prosperity and Success," by Sophia Van Marter; "Wealth and Wisdom," by Jennie H. Croft; "Giving and Receiving" and "The Invisible Resource," by Charles Fillmore, explain the laws governing Prosperity, Opulence, Success, and true Riches.

People are studying these laws and freeing themselves from the old notion that the poor must be always with us. They are learning that it is as much of a sin to be poor as it is to be dishonest. Ignorance of the law excuses no man. Let's all get informed on these prosperity teachings, and get this one thing conquered. We shall then be prepared to take another step in unfoldment. No one can make headway in physical, mental, or spiritual development who lives under the handicap of "poor" thoughts.

The Prosperity Series consists of four booklets, bound in golden brown heavy paper cover with handsomely gilded border and lettering. 20 cents each is the price. But you'd be better satisfied with the whole series of four booklets for 75 cents.

A Truth Student With the Soldiers

By MABEL HUNTLEY

Every morning at eleven o'clock, the machines stop at Unity, all business is suspended in the offices, everybody stands for a moment, and holds the thought of peace and harmony for the nations and peoples of the world. This practice is continued because international, and even national peace, exists only in theory, as yet.

The book, "A Truth Student with the Soldiers," con-

tains material that is just as applicable now as it ever was. A lesson in divine reliance enriches nearly every page.

If we could conscientiously change the title of this book, we would do so, because we know that many of our readers are being deprived, through this untimely title, of the best faith tonic that we can offer. The war is over, but the triumphant conquest of the human spirit over adverse conditions is ever new, and rings as true today as it did in the early days of 1914.

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AND PROPHETS
JESUS CHRIST,
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UNITY

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STRENGTH AND ALLIED FACULTIES

CHARLES FILLMORE

When the strong man fully armed guardeth his own court, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him his whole armor wherein he trusted, and divideth his spoils.
—*Luke 11:21.*



HIS illustration by Jesus of a strong man being overcome by a stronger, is given in three of the gospels, Matthew, Mark and Luke. It is usually interpreted as illustrating in a general way the overcoming of evil. But the peculiar identification of the strong man in his court, or house, and the necessity of overcoming him, hints at a deeper significance. One who has studied man as an aggregation of personalities locates the strong man referred to. He is one of the twelve foundation powers that make up the manifest man. Among the disciples of Jesus he was designated as Andrew, brother of Peter. The Greek meaning of Andrew is *strong man*.

The development of the natural world from coarser to finer types in vegetable and animal life, is paralleled in many respects in the unfoldment of man. The source of everything is in the realm of ideas; a knowledge of this, coupled with faith in the working power of the things that cannot be seen, makes man greater than all

other expressions of Divine Mind. However, this mighty jump in the manifestation of the law of mind evolution, does not relieve man of the necessity of refining and transmuting the various types of man which he has brought forth, and of which he is the epitome. Man is constantly making man and breathing into his nostrils the breath of life. This man exists in the subconsciousness as a multitude of men: The wise man and the foolish man, the kind man and the cruel man, the loving man and the hateful man, the stingy man and the generous man, the hungry man and the full man, the happy man and the troubled man, the weak man and the strong man, the good man and the bad man, the live man and the dead man, the poor man and the rich man, the timid man and the courageous man, the sick man and the healthy man, the old man and the young man, the erratic man and the sane man. These, and a thousand other types of man as active personalities, occupy the consciousness of every human being, whether man or woman. Every male has within him the female and every female has within her the male. This fact is admitted by physiology, substantiating the record in Genesis of the ideal creation of man as "male and female," and his expression in Adam and Eve, as the male and female in one man. This was corroborated by the Great Teacher when he said, "Have ye not read that he who made them from the beginning made them male and female?"

The "strong man fully armed," referred to by Jesus, is in the subconscious. In the natural man he manifests as physical strength, but in the regeneration he is overcome, his possessions are divided or given to the other faculties, as a nucleus around which the higher forces gather. The "stronger than he" who takes away the "whole armor" in which the strong man trusted, is spiritual strength. The overcoming of Goliath by David illustrates this mastery of the spiritual over the material. Goliath trusted in his armor, which represents the pro-

pective power of matter and material conditions. David, spiritual strength, had no armor nor material protection. His power was gained by trust in Divine Intelligence, through which David saw the weak place in the Goliath armor. Direct to this weak place, with the sling of his concentrated will, he sent a thought that shattered the forehead of the giant. This shows how easy it is to overcome the seemingly strong personal and material conditions, when the mind of the Spirit is brought into action.

David was sure of himself, because he had slain the lion that killed his sheep. This lion is the beast in man; when overcome, or, rather, transmuted to finer energy, it becomes a mighty soul strength.

The life of Samson, as given in Judges, shows the different movements of strength in human consciousness, and its betrayal and end. Samson did all kind of athletic stunts, but was finally robbed of his strength by Delilah, a Philistine woman, who had his head shaved while he slept on her knees. Hair represents vitality. When the vital principle is taken away the strength goes with it. This weakens the body and it finally perishes. Eve took away the strength of Adam in like manner, and every man who gives up the vital essence of his body for the pleasure of sensation commits suicide, as did Samson.

But great strength can be attained by one who trusts in the Spirit and conserves his vital substance. The strength of the Spirit is necessary to the perpetuation of soul and body and to the overcoming of death.

The body has many ganglia, or brain centers, through which the mind acts. We use consciously the brain in the head, only. We should think through every brain cell in the organism, and consciously direct every function in building up the body. When one has attained the mastery of these various body functions through thinking in the brain center that holds the vital energy there as a storage battery, then all deterioration

and decay cease and the body is perpetually renewed.

The strength here treated is not physical strength alone, but mental and spiritual strength. All strength originates in Spirit; and the thought and the word bring the manifestation. "The name of Jehovah is a strong tower" (Proverbs 18:10). We grow to be like that which we idealize. Affirming or naming a mighty spiritual principle, identifies the mind with that principle, and all that it stands for in the realm of ideas is poured out upon the one who affirms. "Be ye strong in the Lord and the power of his might," is a great strengthening affirmation for ourselves or others. Be steadfast, strong and steady in thought, and you will establish strength in soul and body. Never let the thought of weakness enter your consciousness, but always ignore the suggestion and affirm yourself to be a tower of strength, within and without.

The development of man is under law. Creative Mind is not only law, but it is governed by the action of the law which it sets up. We have thought that man was brought forth under the fiat or edict of a great Creative Mind that could make or unmake at will, or change its mind and declare a new law at any time; but a clear understanding of ourselves and the unchangeableness of Divine Mind, brings us to the place where we see that everything has its foundation in a rule of action, a law which must be observed by both creator and created.

Man grows, expands, develops. His development is not primarily under the physical law, because that is secondary. There is a law of Spirit, and the earthly is but the minor showing forth of some of the phases of that law. We begin our existence as ideas in Divine Mind; those ideas are expressed and developed and brought to fruition, and this expression is the important part of the soul's growth.

Evolution says man evolves; but there is also involution, and that involution is based upon the development

of ideas in mind. What we are is the result of our consciousness, and that consciousness is the result of seed ideas, sown in our minds. When Froebel, the great teacher of children, began his primary school, he thought a long time before he gave it a name. One day it came to him: "A Children's Garden;" so he called it a "Kindergarten." Froebel may not have seen the connection, but in naming his system of educating the children of men, "Childgarden," he was true to the Scripture as given in Genesis 2:8.

That is exactly what humanity is—the Garden of God. Jesus says the "word" of God is the seed, and he gives illustrations of the various places in which the seed is sown, and the results. The seed, or Word of God, is sown in the minds of men, and these seed ideas go through many changes, and they bring forth a harvest according to the capacity of the receiving soil. If you have the will to do the will of God, the exercise of your will in that direction strengthens your will, and you begin to expand in will power. If you have faith in things invisible, there is growing in your mind the faith-seed, and your faith is increased. Every word or idea in Divine Mind is sown in the mind of man, and grows there—according to man's receptivity. "Whatsoever a man soweth, that shall he also reap."

So it is found that all the faculties that exist in the Divine Mind, the Twelve Pillars of the Temple of God, are in this way expressed through the soul and the body of man. Some have claimed that the Bible is a work on physiology. So it is. But it is far more than this—it treats of spirit, soul and body, as a unit. And here is the reason the mere physical students of the body have not understood the Bible. They have looked for descriptions of flesh and bones, when in truth those things have no active existence without the accompanying life and intelligence; and this the Bible incorporates in many symbols and representatives.

Jesus Christ, the Great Teacher, who knew what

was in man, began his evolution with Spirit; he is the "only begotten Son of God," and he is the type which we are striving to follow, not only in spiritual culture, in soul culture, but in physical culture. If you would bring forth the very best that is in you, study the methods of Jesus Christ, and, studying them in all their details, getting at the spirit of everything that is written about this wonderful man, you will find the key to the true development of your soul and body; by carrying out his system, there will be revealed to you a new man, a man you never dreamed of, existing in the hidden realms of your own subconsciousness. This subconscious realm has twelve great centers of action, with twelve presiding identities. When Jesus Christ arrived at a certain place in his development, he called his twelve disciples. This means that when man gets to a point in his development where he should take the next step, and come out of mere personal consciousness into universal consciousness, he begins to select deeper and larger powers—he sends his thought down into these inner centers of his organism, and through his word quickens them to life. Where before they have worked in the personal, now they begin to expand and work in the universal. This is the first and second coming of Christ. The first coming is the receiving of Truth in the conscious mind, and the second coming is the awakening and regeneration of the subconscious through the Christ Mind.

Man expands and grows under the Divine Evolution in ways similar to the growth of an industrial plant. As the business expands, it is found that system is necessary. Instead of one man with a few helpers doing all the work, he requires many helpers. Instead of a few workers, he finds hundreds necessary, and in order to maintain system and efficiency, he must have heads for the various departments. Scripture symbology gives these heads of departments in man's consciousness as Twelve Disciples.

Each of these twelve department heads has control

of certain function in soul or body, and they work through an aggregation of cells called by physiology *ganglionic centers*. Jesus, the *I Am*, or central identity, has his throne in the top-head, where phrenology locates spirituality. This is the mountain where he so often went to pray. The following is a rough outline of the Twelve Disciples, the faculties which they represent, and the cell-centers at which they preside:

Faith—Peter—center of brain.

Strength—Andrew—loins.

Discrimination or Judgment in Substantials—James, son of Zebedee—pit of stomach.

Love—John—back of heart.

Power—Philip—root of tongue.

Imagination—Bartholomew—between the eyes.

Understanding—Thomas—front brain.

Will—Matthew—center front brain.

Order—James, son of Alphæus—navel.

Zeal—Simon the Canaanite—back head, medulla.

Renunciation or Elimination—Thaddæus—lower part of back.

Appropriation or Life Conserver—Judas—generative function.

The names of these faculties are not arbitrary—they can be expanded or changed to suit a broader understanding of their full nature. For example, Philip, at the root of the tongue, governs taste; he also controls the action of the larynx, also all *power* vibrations. So the term *power* expresses but a small part of his official capacity.

The first disciple that Jesus called was Peter. Everybody knows that Peter represents faith. Faith in what? Faith in things spiritual. Faith in God. We begin our religious experience, we begin our unity with the Divine Mind, by having faith in that Mind.

Faith in the marvelous unseen, quickens spiritual understanding. Peter believed that Jesus was the Messiah, and his faith opened his spiritual discernment,

and he saw the living Christ back of the personal mask worn by Jesus. When asked, "Who do men say the Son of man is?" the disciples, looking upon personality as the real, said, "Some say John the Baptist; some, Elias; and others, Jeremiah, or one of the prophets." Then he appealed to their own inner understanding and he said, "But who say ye that I am?" Simon Peter only answered, "Thou art the Christ, the Son of the living God."

This discernment of the reality of man's origin and being, is the only enduring foundation of character, or *ecclesia* (the original Greek of "church"). It was to this faith in the understanding of the real being of man, that Jesus gave power in earth and heaven. It was not to the personal Peter that Jesus gave the keys to his kingdom, but to all who through faith apply the binding (affirming) and loosing (denying) power of Spirit in the *earth* or substance consciousness. Right here and now the great work of character building is to be done, and whoever neglects these present opportunities, looking forward to a future heaven for better conditions, is pulling right away from the kingdom of heaven within.

People who live wholly in the intellect deny that man can know anything about God, because they have not quickened faith. The way to bring forth the God presence, to make yourself conscious of God, is to say, "I have faith in God; I have faith in Spirit; I have faith in things invisible." And those affirmations of faith, that praise to the invisible God, the unknown God, will make God visible to your mind, and your faith faculty will be strengthened. In this way the faith disciple is called and instructed spiritually.

When a center loses its power it should be baptized by the Word of the Spirit, the Water of Life. We are told in the Scriptures that Philip went down to Gaza, and there baptized the eunuch, and that Gaza is "a desert place." Now, Gaza—if you will examine your Bible Helps—means a "citadel of strength." It refers

to the nerve center in the loins, where Andrew—*strength*, reigns. “Lo now, his strength is in his loins” (Job 40:16). Gaza is the physical throne of *Strength* as Jerusalem is the throne of *Love*.

The back grows weak under the burden of material thought. If you are given to pains in your back, or to periods of easy exhaustion under strain, you may know at once that you need treatment for freedom from material burdens. Eliminate from your mind all thought of the burdens of the world, the burdens of your life, and all seeming labors. “Come unto me, all ye that labor and are heavy laden, and I will give you rest.”

The fact is that we are pressed upon by ideas of materiality. Thoughts make things, and these material ideas that are pressing upon us, are just as substantial in the realm of mind as are these material things in the realm of matter. Everything has origin in thought, and material thoughts will bring forth material things. So you should baptize and cleanse with your spiritual word every center, as Philip baptized the eunuch at Gaza. Baptism is cleansing. It always represents the erasing power of the mind. The Scripture says this eunuch was a representative of Candace, Queen of Ethiopia. These all refer to ignorance of things spiritual.

When the baptizing power of the word is poured upon a center, it eliminates and cleanses all material thought, your impotence is vitalized with new life, and your whole subconsciousness is awakened and quickened. The word of the Lord is there sown in your body, and once you sow the word of Truth in any of these centers, the cells of which are like little phonograph records, they take the thought you give them, and carry it through the whole organism. The strength baptism goes to the uttermost parts of the body, and every one of the twelve disciples will, under the Divine Law, feel the new strength.

James the son of Zebedee represents discrimination and good judgment in dealing with substantial things.

James is that in us which chooses and determines. It may be in the matter of food; it may be in the matter of judgment about the relation of forces external; it may be in the choosing of a wife or a husband—in a thousand different ways this faculty is developed in man. Spiritually it is intuition. The judge is apt to get critical and condemn, and then he must call upon his brother John, love.

James and John are brothers, and Jesus called them "Sons of Thunder." These brothers preside over the great body brain called the *solar plexus*, or sun-center. James has his throne at the pit of the stomach, and John just back of the heart. But they are closely related. You will find that whatever affects your stomach will sympathetically affect your heart. People with weak stomachs nearly always think they have heart trouble.

Jesus Christ called those two disciples the "Sons of Thunder," because of the tremendous vibration that goes forth from the *solar plexus*. When your sympathies are aroused, you will find that you begin to breathe deep and strong; and if you are very sympathetic, you can feel the vibrations as they go out to the person or thing to which you are directing your thought. All fervor, all that high energy that comes from soul, passes through this center.

Bartholomew is the imagination. The imagination has its center of action directly between the eyes. This is the point of expression of a set of tissues that extend back into the brain and connect with an imaging, or picture-making function near the root of the optic nerves. Through this faculty you can project an image of things without, or ideas within. You can project the image of, for instance, jealousy to any part of your body and make a yellow spot there, or you can image and project a beauty spot by thinking goodness and perfection for everybody. Bartholomew is connected directly with the soul, and has great power in the pictures of the mind.

Jesus saw him under a fig tree, a long way off, before he was visible to the natural eye. Do not imagine anything but good, because it will, sooner or later, under the law, come into expression, unless you head it off, eliminate it by denial.

We have faculties of elimination, as well as appropriation, and if you know how to handle them you can expel error from your thought-body. The Denial Disciple is Thaddæus, presiding at the lower part of your organism, the great renunciator of the mind and body. All of these faculties are necessary to the perfect expression of the man. None are despised or unclean. They have not been understood, and through ignorance man has called them mean, until they act in that way and cause him pain and sorrow. The renunciation by Thaddæus of the waste of the system through the lower bowels is a very necessary function.

Thomas represents the understanding power of man. He is called the doubter, because he wants to know about everything. Thomas is in the front brain, and his twin, Matthew, the will, occupies the same brain area. We are told that these two faculties are jointly in occupation of this part of the "promised land." Like Ephraim and Manasseh, their inheritance is undivided.

James, the son of Alphæus, is Divine Order. His center is at the navel.

Simon, the Canaanite, is zeal—at the *medulla*, the back head. When you burn with zeal, and are anxious to accomplish great things, you will generate heat at the base of your brain. If this is not balanced by the coöperation of the supplying faculties, you will burn up the tissues and stop the natural flow of blood to the brain.

These powers are all expressed and developed under Divine Mind. "Not by might, nor by power, but by my Spirit, saith Jehovah of hosts." You must keep the equipoise; you must, in all the bringing forth of these twelve powers of man, realize that they come from

God—they are directed by the word of God—man is their head.

Judas, who betrayed Jesus, has his throne in the generative center. Judas governs the life consciousness in the body, and without his wise coöperation the organism is drained of its essential substance and dies. Judas is selfish; selfishness is his “devil.” Judas governs the most subtle of the “beasts of the field”—*sensation*. But he can be redeemed. We certainly could not exist without life; but that life must be guided in divine ways. There must be a righteous expression of life. Judas, the betrayer of Jesus, must in the end be cleansed of the devil, selfishness, then he will allow the life force to flow to every part of the organism. Instead of being a thief—drawing to the sex center the vital forces necessary to the sustenance of the whole man—Judas will become a supplier; he will give his life to every faculty. Now he drains the whole man, and the body dies as a result of his selfish thievery.

It is through Judas (the desire to appropriate and experience sensation) that the soul (Eve) is led into sin. Through the sins of the sex life (casting away the precious substance), the body is robbed of its necessary substance and eventually disintegrates. This we call death—the great and last enemy to be overcome by man. Immortality in the body is possible to man only when he has overcome the weaknesses of *sensation*, and conserves his life-substance. When we awaken to the realization that all indulgence for pleasure alone is followed by pain, then we will know the meaning of the eating of the tree of the knowledge of good and evil.

So, if you would build up your faculties under the Divine Law, redeem Judas. First have faith in the power of the Spirit, and then speak to Judas the word of purity; speak to Judas the word of unselfishness. Baptize him with the whole Spirit—Holy Spirit. If there is in you a selfish desire to exercise sensation, to have the pleasures of sense in any of its capacities, give

that desire to the Lord, because, in no other way can you come into eternal life.

THE STRENGTH THAT ENDURES

IMELDA OCTAVIA SHANKLIN



ACH faculty which man exercises has its primary location in the uncreate volatile cause-force which we call Being. Each faculty has an active capacity, by which it brings itself from the interior, absolute realm, into the exterior, comparative realms, where measurements are made by sensations and perceptions.

In carrying itself across from the place of permanent existence into the field of changing relationships, the faculty registers in the great soul zone. Ordinarily, it makes its deepest recognizable impression in that part of the soul zone which we call the mind, and in that part of mind which is given over to conscious thought. The degree of recognition which the faculty receives from the soul, determines its influence in the mental, and in mentality's dependent zone, the body. In normal development, we are, in the outer zones, of the same quality and to an approximate degree, what we are in the inner. The outer never fully measures up to the inner, because the transmitting agency, the *I Am*, keeps leading the way.

In Being, all men are strong, equally strong. In the manifest realm, equality does not prevail. Inequalities are due to unequal registrations in the different zones. Some persons are strong in one zone; some are strong in two. Soul strength alone, or mental strength alone, may produce a fanatic or an eccentric. Soul strength and mental strength in equal measure and of high development, produce high character, high practical ideals. When registration is balanced in soul and body, the life is perfect on its own level. That is, a balanced

soul and body of the nomad type, produces the perfect nomad. A balanced soul and body of the Jesus Christ type emphasizes the Absolute Spirit, makes it paramount, and produces Jesus Christ.

Strength is not to be confounded with power. The two are related, in that power may be said to be the momentum of strength, in a given direction or pursuit. Strength is not activity; it is that which makes activity possible. Strength is a soft, pervasive, expansive mode of God. It is to the atoms of a human mechanism what space is to the heavenly bodies; it keeps them accurately separated and rightly joined. Strength is the genius of poise. It is the buoyancy of the cork. It is that by which the bird mounts up, that by which it suspends itself in the air. It is both gravity and levity, and it is the equilibrium of the two.

Strength is the basis of soul, mind and physical effectiveness, therefore its cultivation renders us more capable in any zone where we give it registration. There is a mental act of breathing which draws strength into the conscious areas of man, in much the same way that the operation of a pump draws water in a well. The water may be drawn half way to the surface, and strength may be drawn out of the Absolute as far as the mind. But in either instance, there is no real effectiveness, if the drawing stops midway. The water must be lifted all the way to the surface and turned into the drinking vessel, that the thirsty may be satisfied; the strength must be drawn all the way from the inner reservoirs, out through soul, on through the mental planes into the physical, that it may strengthen us along all its route of travel, and finally give to us that all-around efficiency which makes us to be real workmen in God's workshop.

The increase that comes from the mental inhaling of strength, registers first in the soul. There comes an assurance of vast capabilities, a pulsation of an inconceivable resourcefulness. We feel life and God and

self to be an infinity, far surpassing any of our former conceptions. Vistas hitherto unsuspected open to our comprehension. All of these accelerations are quickly transmitted to the mind. Original ideas are vividly delineated, and old ideas are brought under the rejuvenating influence of adaptability to new interpretations. The mind becomes a field where the unique and the wonderful spring into myriad forms of beauty and delight.

When strength has wrought these transformations, the man fronts the world in a confidence that wins him supporters, no matter what his propaganda may be. If the ideas which he announces draw their conception and continuance from God, the doctrine will be dissociated from selfishness; they will in no way attach to the personal interests of the man. Nowhere else in the whole history of life, does the self-effacing modesty of Jesus Christ become so pronounced as it does in relation to the strength faculty. For here it is, that in reviewing the equipment which he possessed, he disclaims all honor, all semblance of self-gratification. He knew that all strength could be no other than forms of the one Strength, and that Strength the Capability which he tenderly denominated the Father. So, while he had the strength to draw out of the heavens defensive Strength in a legion of angel forms, he forbore, for to have done so would have been to desecrate the Strength in which he worked.

In the natural order of transmittal, mental strength becomes strength of character. All the virtues have as their defense the security of their hold on man's thoughts. A man who will not mentally entertain a vice is incapable of committing that vice. The man who is strong of will is not necessarily a strong character in a moral sense. Stubborn people can win their way and be influential within prescribed boundaries and for a time, less or more limited. But really strong people, all-around strong people, have no ambitions other than

truth; they do not contend for their own rights. They are pleased to take their course with God, that they may be near him, be taught by him and led by him. There is nothing farther from the characteristics of God-Strength than the small, personal self-estimates that make a man strong in his own conceits, only.

History is a roster of the strong men and women of earth. It makes record of those who exercise strength; the purposes to which the strength is devoted and the results in the world, reveal the kind of strength the strong ones employ.

Napoleon Bonaparte was strong of character. He possessed the strength of a towering personal ambition, unballasted by a consideration of the rights of others. He was a weak man, in respect to his ethical relations with the world, and his unscrupulous strength was ultimately annulled by this compensating weakness. Having pitted his strength against the strength of the world, the one man was made weak that the strength of many men might not be crushed. His gigantic plans of conquest and dominon were frustrated, because their strength was the strength of personal glorification.

Columbus was a man strong in character. His faith reached below the faith of his time; his intelligence ascended above the intelligence of his age. He may have had ambitions, but personal ambitions were not paramount with him. His passion was to prove the thing which he knew to be true, which he knew had to be true. Because he was stronger than ignorance and the timidity of ignorance, he gave the old world a new world, in which the race could carry forward the developments which the Spirit of God was demanding. Because there was no violence in his strength, it showed blessings instead of blightings.

Strength of body is a consequence of mental strength hitched to Substance. There may be a strong, even a brilliant mind, but if the connection with Substance is not well knit, the body will be an inefficient tool of the

thinking, directive, executive genius. In such a case, the individual fills but part of his place in the world, and the world is deprived of the full gift which is its due from rich souls. Many of the world's most gifted inhabitants have been mental generators whose powerful currents have been wholly out of proportion to the frail mechanisms which were expected to distribute them.

There are instances in which nearly all of a great strength comes to expression in the physical. We speak of Samson as a strong man, because he could do things with his two fists. But Samson did not distribute his strength. He brought it out preponderantly in his muscles; he almost failed to touch on the soul and mental zones. Had he left a safe percentage of his strength in the zones where character is built, he would have had strength enough to resist the strength that attacked his weakness, and which finally deprived him of his one form of strength.

The strength faculty may be put into a state of unstable equilibrium. Temperamental fluctuations, irritability, agitation, are evidences that the strength is not properly controlled. The man who does not keep a steadying hand on his temper, is not a strong man, no matter what prodigies he may perform when in an effervescence of feeling. The really strong man is always serene; he moves his forces, and never lets himself become their tool. He smiles at the strictures of capacious critics, but he kneels to receive the admonitions of God. The strong man is the gentle man; he empties life of passions that it may be filled with peace. He surrenders the ordinary ambitions, that he may become an agency of that Good which is good to all men. He knows that it is not by the might nor by the power of human adaptations of strength that a man is made strong. He knows that the Spirit of God, the Spirit that is gentle and easily entreated, can make him truly strong, richly strong, enduringly strong, and that nothing else can give a permanent and effective strength.

Jesus Christ, as Nazarene, was strong in all the ways of God-Strength. In bold relief against the background of material dependence, his was the strength that subsisted forty days in the wilderness, sustained by the invisible manna. His was the strength which faltered not, even though the face of God was veiled to his searching eyes in the hour of his greatest test. His was a tender, comforting redeeming strength, and so must our strength be made. Because he showed us the way, we can through him (his method) also imbibe from Omnipresence the Strength that will make us fellow-victors with him, over all that is not included in the Father's plans for us.

He gives us no impossible commission. "Follow me; exercise the faith I exercise; use the resulting strength as I use my strength." Such is the heart of his instructions to us. The thing is simple enough if we follow, step by step. The results will be with us as they have been with him, for his methods and teachings are Law and Gospel, from which no jot or tittle can pass except through fulfillment *by us, for whom they are given.*

Through strength of Faith, we may know God as he knew God—the presence and power of good, working in and through us for all good.

Through strength of Strength, we may increase all our faculties, until we become the balanced, perfect agency of the Infinite Capability, such as he was.

Through strength of Judgment, we may so receive God-Mind that error will cease to tempt us, even as he swept error out of his consciousness when he said, "Get thee hence."

Through strength of Love, we can forgive, down to the very foundations of the body, as he forgave those who tried to rob him of a body.

Through strength of Power, we may with him be great enough to wrestle in the deserted garden, and to face in solitary, undefending meekness, the unfounded

accusations that are the preface to an eternal vindication.

Through strength of Imagination, we shall pierce the mists of mortal concepts and see ourselves one with him, shining in the glory of the Father's presence, the Image and Likeness undefiled.

Through strength of Understanding, we shall cease to consider separation, and shall know in thought and in deed that "I and the Father are one."

Through strength of Will, we shall be able to surrender that mental bondage called personal will; we shall come into the freedom of mind that says with Jesus Christ, "Not as I will, but as thou wilt."

Through strength of Order, we shall learn how to arrange our thoughts and acts to parallel God's involution and his evolution. "I came out from the Father, and am come into the world: again, I leave the world, and go unto the Father."

Through strength of Zeal, we shall with Jesus devote heart, mind and body to the completion of the great work—the perfecting of the Christ manifestation. "To this end am I come into the world, that I should bear witness unto the truth."

Through strength of Elimination, we shall cleanse ourselves with His washing. "If I wash thee not, thou hast no part with me."

Through strength of Life, we shall finally confute the strength of death. The Strength that rolled away the stone from the cave doorway, set Jesus the Christ upon his feet, caused his body to ascend above the earth attraction, which sustains it in heaven, is also our strength. Through it, we, with him, shall come into that union with God which fulfills in consciousness and in fact, the words "I in thee and thou in me and they in us, that we may be perfect in one."

"I will sing of thy strength; Yea, I will sing aloud of thy lovingkindness in the morning."

STRENGTH

E. V. INGRAHAM



STRENGTH is the companion faculty of faith, and they work in conjunction with each other, just as Peter and Andrew did, as explained in the Scriptural narrative. Our own experience will bear out this view of the close relationship between these two faculties. How often we have undertaken a task without sufficient faith in it or in ourselves! Facing a situation in this attitude, we are always lacking in strength—we feel weak and incompetent. On the other hand, we may face the same task, believing in our ability to successfully do it, and straightway there comes a rush of strength, and we are made fully equal to the situation.

We have also seen this same principle operate in our working with children. Faith and encouragement stimulate their ability and confidence in themselves, and give them strength for accomplishment. On the other hand, a lack of faith acts as a restraining force, and they shrink within themselves, robbed of strength and freedom.

A good illustration of this faculty of strength was given by a physical scientist, who once lectured at Unity. He was performing an electrical experiment, and arranged his apparatus as follows: He took an ordinary glass fruit jar, on the bottom of which he placed a carbon plate; on the plate he placed a quantity of silver nitrate. In the top of the jar he placed an aluminum plate, then filled the jar with water. To these plates were attached electric wires. In connection with this experiment, he also used a rheostat for regulating the amount of current passing through the jar. At first, a full current of electricity was turned on. This current passed through the silver nitrate and the

water from the lower, or carbon plate, to the top, or aluminum plate. The silver nitrate followed this current, standing up in the jar like a perfect tree. As the current was decreased, the tree began to bend, becoming more and more crooked as the current was reduced. When the current was completely shut off, the silver nitrate went back to its original form on the bottom plate. It is very clear to be seen that the silver nitrate could not stand of itself, and that its apparent strength was in the active current of electrical energy passing through it.

How very like this silver nitrate our bodies are! Sometimes they are vibrant with energy and stand erect, equal to every burden placed upon them. Again, they seem heavy and unresponsive to us. This is due to the fact that there is no positive and definite force within the body to sustain it. A right understanding of the law of strength will provide a permanent correction of this fluctuating condition, and when this is accomplished, our bodies will always be strong and vibrant.

It is clear to everyone that the body cannot sustain itself. Were the influence of the mind withdrawn from it, it would become a mere inert mass of matter. Mind bears the same relationship to the body that the electrical current did to the silver nitrate. We can therefore readily understand that physical strength is at least largely due to the degree of mental energy which flows through it.

Faith is a great liberator of energy. It is the great rheostat of mind, which determines both the degree and nature of mental or spiritual energy which shall pass through one's being.

Such a statement as this naturally brings up the question, Why are many people of great faith or of strong mind physically weak? It is due to the fact that their mental energies, however strong they may be, are projected into external things, or at least are never allowed to operate except through the cranial brain. If

the body is to be strong, the strong forces of the mind must be carried down into the flesh.

What does mental or moral strength mean? Just what is it that constitutes one's strength of character? It is nothing more or less than the definite, stable manner in which certain ideas are maintained in the consciousness of the individual. A strong mind or character merely refers to certain characteristics which move with sufficient definiteness not to be easily swayed or turned from a generally prescribed course.

A strong mind is never an unyielding mind. Though its central ideas or purposes are steadfastly maintained, yet it takes into consideration every new aspect presented in the progress of events. A really strong mind is the one that can maintain its course without becoming crystallized in that course, or so centered in its purpose that it is immune to additional enlightenment in its progress. The moment a mind is incapable of receiving new impressions, it begins to lose its impetus, and is weakened accordingly. Have we not all seen individuals so crystallized in the pursuit of a good cause that they ultimately became incapable of carrying out their ideals? On the other hand, we have seen individuals with great minds always open and considerate of everything which crosses their path, who profit by experience and go on broadened in their outlook, with their general impetus in life increased.

It is a strong mind that can admit a new idea and be broadened and enriched thereby. It is a weak mind that is incapable of expanding to at least consider any idea which may be presented, thus refusing to be profited by it.

If negative ideas present themselves, the strong mind adheres more closely to its ideals, while it is continually open to admit constructive ideas. From these constructive ideas, a new impetus is gained, which adds to its strength. The secret of a strong mind, then, is in our ability to stick to an ideal. As it is maintained in con-

sciousness, it gains in momentum, thereby constantly becoming stronger.

Physical strength is nothing more nor less than a cellular structure through which a strong, positive current of thought is maintained. The stronger and more positive the thought, the greater its sustaining influence upon that structure. When this sustaining force is shut off, however, there is no cohering influence, and the formed structure disintegrates. Knowledge of this fact gives one a better understanding of the value of that inner meditation which brings the thought into the body, where its activity directly influences the flesh.

There is a greater aspect of strength than might be deduced from this explanation. One may sustain a mental or physical ideal until he develops a great mind, a wonderful body, or a great business enterprise, and still fall short of his greatest possibilities. The greatest manifestation of strength is that which enables man to go on in his spiritual evolution. A thousand calls may come to him from outer sources, presenting as many opportunities for self-advancement. To the degree that his outer experiences bring out his spiritual forces and ability, they are a help; but to the degree that they detract from his central ideal, they are weakening, and will serve to defeat his purpose. This was one of the final tests Jesus Christ passed when he was "tempted of the devil." However, one with any degree of spiritual vision realizes that even a little spiritual strength, and ability to correctly use his spiritual forces, is far greater than any amount of material strength or authority. Greater is he that "ruleth his spirit, than he that taketh a city."

Many people are strong in face of disadvantage, disease and discouragement, but are weak in the presence of success, health and encouragement. We may outdistance our foes and give them no power to affect us, and then let our friends defeat us. Negative tests are easy, but when these positive tests come, it requires

for their conquest all the strength of spirit, mind and body. If we pass these, keep mellow, sweet and humble in the knowledge that the real of life comes only through the development and expression of the Father within, we are well on the path of spiritual attainment.

Of all outer manifestations of strength, that which assists another into the way of Truth is greater than all else, for "inasmuch as ye did it unto one of these, my brethren, even these least, ye did it unto me." The strength expended in rearing a great city or nation, is small in value as compared with that strength which has imparted to another the knowledge or inspiration to go on.

In the beginning, it is said, "the Spirit of God moved upon the face of the waters." This moving Spirit is the creative power of the universe, and it is the sustaining force of all creation. What was true of God in the beginning, is true now, because he is "the same yesterday and today, yea and for ever." If God is omnipresent, this same irresistible moving Spirit is available to all men, because it is in us, through us and above us as the sustaining element in our lives. To get the full benefit of it, we must consciously contact it until we realize of its sustaining, life-giving activity in us—until we realize that God is our strength.

This is the secret of the greatest strength, the strength which will enable us to go on, and at the same time help to lift all men into the way, the truth and the life. The man strong in these respects is the strong man for whom the world looks. Therefore, gird up thy loins with the strength of the Infinite.

The Lord Jehovah is my strength, and through his sustaining strength within me, I stand in the full measure of my divine manhood.

Jehovah reigneth; he is clothed with majesty; Jehovah is clothed with strength; he hath girded himself therewith.—Psalm 93:1.

STRENGTH

The strength faculty is presented in many ways on the pages of the Bible. Some significant instances are pointed out in the following selections, showing the different methods of applying this form of Omnipotence.

When nearing the close of his ministry, Moses pronounced a blessing upon the children of Israel. In that benediction he included this assurance to those who keep in the ways of Jehovah:

"As thy days, so shall thy strength be."

In his proverbs, Solomon speaks of the strength of innocence through the nature of the eternally Good to defend the rights of the trusting nonresistant:

"And enter not into the fields of the fatherless:

"For their Redeemer is strong;

"He will plead their cause against thee."

In Ecclesiastes, Solomon speaks in a parable which teaches that there is a strength surpassing the strength of strong muscles, and gives us this valuable reminder:

"The race is not to the swift, nor the battle to the strong."

Isaiah recites the mightiness of Jehovah, and exhorts those who know righteousness to arouse themselves in the consciousness of the Innate:

"Awake, awake, put on strength, O arm of Jehovah; awake, as in the days of old, the generations of ancient times."

The strength of David, warrior, statesman and poet, was the strength of his trust in God. In the second book of Samuel, appears this record:

"And David spake unto Jehovah the words of this song in the day that Jehovah delivered him out of the hand of all his enemies, and out of the hand of Saul: . . .

"For thou hast girded me with strength unto the battle;

"Thou hast subdued under me those that rose up against me." . . .

In the song listed as Psalm forty-six, David again affirms his unfaltering reliance on the ready help of Jehovah. Here we have the familiar words, dear to all generations of believers:

"God is our refuge and strength,

"A very present help in trouble."

The twenty-seventh Psalm bears the title, "A Psalm of Fearless Trust in God." It opens with this inspiring declaration of militant repose in the Almighty:

"Jehovah is my light and my salvation;

"Whom shall I fear?

"Jehovah is the strength of my life;

"Of whom shall I be afraid?"

When Nehemiah was directing the rebuilding of the walls of Jerusalem, the Jews assembled to hear Ezra read the book of the law. When they had heard the words of the book, the people wept. Then Nehemiah and Ezra comforted them, and said, "the joy of Jehovah is your strength."

Jesus Christ teaches us that the strength of our devotion to the Father is the essential keeping of the whole law. When questioned as to the relative merits of the commandments, he made this explanation:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

CHRIST THE ONE IDEA

Christ is the one and only great Idea of all things in the universe. The time is now here when all people are fast becoming awakened to the one great Truth, which Christ is. Christ is Truth and Life. People to-day are seeking for Truth and for Life as they never have sought before. They seek for them in various ways, but we learn by searching the Word of God that there is only the one Way. Christ is the Way, the Truth and the Life. By our finding the Christ, we find

the one Truth, the one Way, the one Life, and the one and only great Idea of the whole universe.

A question may arise in the minds of people as to how Christ can be found. To each and every one who is now seeking to know nothing but the Truth, who is seeking a higher knowledge of Christ, I would suggest the same things that I have proved and demonstrated as being my greatest help in bringing me out of darkness into the great light and true knowledge of God.

The greatest of all helps to me are Unity publications. They have been coming to my home for the past three and a half years. I most sincerely recommend to all the wonderful truths which they inculcate. I shall ever praise God for having brought me up to the place where I was first introduced, became acquainted, and then joined myself to this movement, called Practical Christianity. How dear and how precious are its great messages to me. By its first messages I was led to know God as my only Life, as Spirit, as Truth, as Principle. Then I found God to be my life, and I was able to know my own being. This knowledge has been more to me than all the knowledge and wisdom and understanding that I had ever received prior to this time. Time and space would not permit me to express the good which I have received through the pages of Unity. I read Unity as an inspiration of God, coming to me through inspired men and women of God.

May this New Year be the greatest of all years, greatest in increase of Truth upon the earth. May each and every reader of Unity aid in every way possible to spread the Truth; and this to us will be more Life, more Truth, more Wisdom and Understanding; more God and less error; more wealth and less poverty; more health and less sickness, until we shall know no death, no sorrows; but Life, forever.—*E. L. G.*

None live so easily, so pleasantly, as those that live by faith.—*Matthew Henry.*

WILL AND UNDERSTANDING

Lesson Ten

ALICE RUTH



R. SEAMOUR," said Mrs. Parker, as her guests were about to leave, "abide with me a few days; I need you; there is so much you can tell me, and I want to learn."

"I'll come tomorrow evening, Mrs. Parker," he promised, "and you'll have all day tomorrow to think of the new things you've heard and the questions you wish to ask."

"Make it a family party, mother," urged Duane Grainger, as the Lovejoy car rolled down the driveway. "Helen and I would like to come and learn with you."

"Certainly," Mrs. Parker acquiesced. "I shall be glad to have you."

An eager party, including Mrs. Parker's nurse, looked forward to Rev. Seamour's return next evening. To Miss Goodwin, the graduate nurse whose brief experience had not dulled the keenness of her professional enthusiasm, Mrs. Parker's healing had been a miracle. Prejudice had been strong in her the evening that Rev. Seamour was called. "It is very well," she had remonstrated with Mrs. Grainger, at that time, "to have a mental healer if a patient only imagines herself sick; in nervous or hysterical cases, where the trouble is mostly in the patient's mind, it might help; but your mother's case is a really diseased body, as anyone can see. It is serious enough to tax a doctor's skill to the utmost, and it takes time to effect a cure in such cases." All her fine scorn was turned to awe and reverence next morning, when her patient arose, and in joyful tones called for her clothes and declared her health restored. In response to her exclamation of surprise, Mrs. Parker had said, "It is the healing power of God, my dear."

Miss Goodwin noted the changed voice and the illumined face.

As she brushed Mrs. Parker's abundant hair and pinned the loosely twisted coils in place, she felt the thrill of praise and thanksgiving that surged through the tenuous form. The very atmosphere of the room seemed freighted with a sacred joy. Miss Goodwin's professional ideas and ambitions fell away; a new enthusiasm caught her. "Dear Mrs. Parker," she said, "something keeps saying to me, 'Stand still, and see the salvation of Jehovah!' I'm seeing it and feeling it this morning."

Evening brought Rev. Seamour and our early acquaintance, John, who drove the Lovejoy car. It was not the discordant, rebellious John, but the John who had learned the significance of his birthright and who now stood straight before the Lord.

Mrs. Parker and her household sat on the broad veranda as the car drove up, and John was invited to join them. "Miss Goodwin, this is Rev. Seamour, and Mr. Hiland," said Mrs. Parker.

"Mr. Hiland and I are already acquainted," quietly announced Miss Goodwin, as she acknowledged the introductions. Her perfect composure veiled years of romance, fond expectations and sad disappointments, shared with John Hiland.

Rev. Seamour became the center of attention, as Mrs. Parker propounded questions. "Is it God's will that we should suffer, and if it is, where is our free will, or haven't we any?"

"Since free will is the question, we will take for our subject, 'Will and Understanding,'" began Rev. Seamour; "the two go together, like Joseph's two sons, Ephraim and Manasseh, who represent the will and the understanding. Their allotment in the promised land was together; they were never separated.

"Understanding is expressed through the will. These faculties have their centers of consciousness in the front brain.

"Now we will consider your question, 'Have we free will?' We assuredly have. Free will is the liberty to choose whether we shall live to the flesh or to the Spirit. The first man, Adam, chose to gratify the personality; he sought pleasure in the outer, or manifest world, until he lost sight of his high privilege to live the God life by blending his will with Divine Will. Jesus Christ chose the impersonal, spiritual life. He said, 'Not my will, but thine, be done,' and lived up to it.

"It is not God's will that we should suffer. We are the offspring of God, and his relation to us as Father is an assurance of love. 'God is Love.' 'Behold what manner of love the Father hath bestowed upon us, that we should be called children of God!'"

"Why did I suffer so long?" questioned Mrs. Parker.

"Your suffering ceased, my dear Mrs. Parker, as soon as you complied with the conditions," reminded Rev. Seamour. "If we would have God's promises fulfilled in us, we must exercise our will in Divine Understanding. We must let go of the personal will and be at-one with the Divine Will."

"But, Mr. Seamour," protested Miss Goodwin, "that is an appalling undertaking."

"For the encouragement of all who might take just your view of it, Jesus said, 'His commandments are not grievous,'" was the ready answer. "When we open our minds to the light of Divine Understanding, we know that God's commandments can be kept. We sometimes make hard conditions for ourselves by fighting evil. Jesus said, 'Resist not him that is evil.' This does not mean weakly yielding to evil. Treat it in a positive, impersonal way. A mental state of resistance indicates an unyielding, personal will. By making unity in Understanding with Omniscience, we may exercise control over all our faculties and all of their expressions.

"If children were properly trained in Divine Will and Understanding, parents would rejoice to see them unfold. They should never be held in bondage, by parents or teachers thinking them dull or slow to perceive. Help them by affirming for them, 'God is your intelligence.' Do not try to break a child's will; strengthen it, and teach the child to exercise it righteously. Children should be taught that the effect of conscious thoughts and words upon the subconsciousness is like unto the songs and words stored up in the phonograph records. By the exercise of will in Understanding, we may control our thoughts, select our words, and store up in the subconsciousness that which will bring happy experiences.

"Neither teachers nor parents should try to dominate a child's will; their office is to train and instruct. No individual should try to dominate another, for God gave each of us free will; one should not try to rob another of a God-given right.

"Free will is freedom to express, and one whose will is held in bondage cannot express.

"Those who practice hypnotism and mediumship surrender the will, instead of exercising it, and gradually lose the dominion that is theirs by right."

"There is a Scripture text," said Mrs. Parker, "that reads like this, 'The kingdom of heaven suffereth violence, and men of violence take it by force.' What does it mean?"

"The translation of that text is cloudy. There is a better translation that reads, 'The kingdom of heaven is open to invasion by the resolute will, and the resolute will taketh it by assertion.' This has been proved true by those who have learned the power of the spoken word, those who have risen to higher and higher states of consciousness by faithful assertions or affirmations of truth.

"Spiritual realization is quite different from suggestion; the latter comes from without, and is but tempo-

rary. Spiritual realization comes from the realm within; it is abiding. The will expresses these realizations, which are the result of blending our will with God's, and this is the way in which a perfect body is formed in us. Submission to the Divine Will through the understanding that God wills only good, is reconciliation to God. You may desire this reconciliation, but desire alone is passive. Will is action. Invade the kingdom within by a resolute will, and take it by the assertion, 'I delight myself in the Lord, and he giveth me the desires of my heart.' "

(To be continued.)

BE YE STRONG IN THE LORD

[No. 357, in "Gospel Hymns."]

"Be ye strong in the Lord and the power of his might,"
 Firmly standing for the truth of his word;
 He shall be your tow'r of strength, to your soul shall
 give delight,
 You shall conquer in the name of the Lord.

Chorus:

Firmly stand, for the right,
 On to vict'ry at the King's command;
 For the honor of the Lord, and the triumph of
 his word,
 In the strength of the Lord firmly stand.

"Be ye strong in the Lord and the power of his might,"
 Ever trusting in the good that you know;
 He will surely by you stand, as you're loyal to the right,
 In the power of his might onward go.

"Be ye strong in the Lord and the power of his might,"
 For his promises shall never, never fail;
 By thy right hand he'll hold thee and lead thee in the
 light,
 Trusting him, thou shalt forevermore prevail.

TO KNOW GOD ARIGHT IS LIFE ETERNAL

MATTIE ROWNEY

All the misery that seems so real to mortal mind, comes from not knowing God aright. God is Love, universal Love. Love works no ill; is kind; casts out all fear. When we know God as love, we know that nothing can harm us or make us afraid. We feel safe and happy anywhere, and can overcome every seeming ill.

When we know God as life, we see the unreality of death; we know that God has no part in death and that death is a delusion. When we know God as life and know that we are his children, made in his image, we can boldly stand up and say, "There is no death; there is nothing to fear."

God is health. When we know him as health, we are like our Father; we are our Father's children, and refuse to be sick. There is no such thing as poor health or failing health. In God there is no sickness, pain or sorrow; when these seeming ills assail us, the remedy is at hand; the Great Physician never leaves us for one moment. Asleep or awake, we are kept within and without, by infinite Love and sweetly blessed. New beauties arise each day.

God is light. When he shines in the heart, there is no darkness. Jesus said that we shall know the truth. Thank God we can and do know the truth, which is free for everyone. Truth never forces itself on anyone, but comes for the asking. "Seek, and ye shall find; knock, and it shall be opened unto you." When we ask God for, or desire any good thing, and it does not come just as asked, we can rest assured that it will come in a better form; and we can give thanks and go on our way, knowing that our prayer is heard, no matter what the appearances are. God never fails us.

God is prosperity. To know him as prosperity does away with all thought of lack. We are to take no

thought of the tomorrow, for what we shall eat or what we shall drink or what we shall wear. This confidence makes us give freely. We love to share our bread with all living creatures.

God is youth. To know him as youth does away with old age. It is not God's plan for his children to grow old. He is without beginning or ending, and we are his children. Youth is ours by right.

God is Spirit. A knowledge of God as Spirit makes all things possible unto us. Those who seek God as he is, can demonstrate every truth. God has made provisions for his children to know him through the Holy Spirit, and in no other way; all other ways are delusions.

God is loving Mother, protecting Father. He is within all of us, waiting to be known.

The truth is large; no man hath seen the whole;
 Larger than words; it brooks not the control
 Of argument and of distinctions nice;
 No age nor creed can hold it, no device
 Of speech or language; aye, no syllogism;
 Truth is the sun and reason is the prism,
 Your life before it; whence the light is thrown
 In various colors; each man takes his own.
 If this man takes the red as you the blue,
 Is yours the whole? and is his truth not true?
 Spirit is truth, howe'er the colors fall;
 The fact comes back to spirit, after all.

—*Anonymous.*

We have read that the Veda says, "A husband should solemnly ask his wife on the occasion of marriage to be kind to animals and to try to protect the happiness of all bipeds and quadrupeds."

The faith which you keep must be a faith that demands obedience, and you can keep it only by obeying it.—*Phillips Brooks.*

SUNDAY LESSONS

LESSON 7, FEBRUARY 15, 1920.

PETER AND CORNELIUS.—Acts 10:30-48.

30. And Cornelius said, Four days ago, until this hour, I was keeping the ninth hour of prayer in my house; and behold, a man stood before me in bright apparel,

31. And saith, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32. Send therefore to Joppa, and call unto thee Simon, who is surnamed Peter; he lodgeth in the house of Simon a tanner, by the sea side.

33. Forthwith therefore I sent to thee; and thou hast well done that thou art come. Now therefore we are all here present in the sight of God, to hear all things that have been commanded thee of the Lord.

34. And Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:

35. But in every nation he that feareth him, and worketh righteousness, is acceptable to him.

36. The word which he sent unto the children of Israel, preaching good tidings of peace by Jesus Christ (he is Lord of all)—

37. That saying ye yourselves know, which was published throughout all Judæa, beginning from Galilee, after the baptism which John preached;

38. Even Jesus of Nazareth, how God anointed him with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

39. And we are witnesses of all things which he did both in the country of the Jews, and in Jerusalem; whom also they slew, hanging him on a tree.

40. Him God raised up the third day, and gave him to be made manifest,

41. Not to all the people, but unto witnesses that were chosen before of God, even to us, who ate and drank with him after he rose from the dead.

42. And he charged us to preach unto the people, and to testify that this is he who is ordained of God to be the Judge of the living and the dead.

43. To him bear all the prophets witness, that through

his name every one that believeth on him shall receive remission of sins.

44. While Peter yet spake these words, the Holy Spirit fell on all them that heard the word.

45. And they of the circumcision that believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit.

46. For they heard them speak with tongues, and magnify God. Then answered Peter,

47. Can any man forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we?

48. And he commanded them to be baptized in the name of Jesus Christ. Then prayed they him to tarry certain days.

GOLDEN TEXT—*The same Lord is Lord of all, and is rich unto all that call upon him.*—Romans 10:12.

SILENT PRAYER—*I perceive that God is no respecter of persons, therefore all men have equal access to God with Christ.*

The spiritual aspirant is constantly finding that phases of his living must be corrected—shifted from a material to a spiritual basis. Such a need of change is represented in this lesson, by Cornelius, a centurion, commander of one hundred soldiers. Cornelius represents pride of rank or power of position.

The material man may attach great importance to his rank in life, as he compares it with the rank of those about him. He may also feel that his power depends upon the position which he occupies. You will remember that this very point came up with the disciples, when they were discussing who should be greatest in the kingdom. Jesus clearly showed them that service, rather than position or material power, was the thing to be desired.

The pride of rank and power of position is not confined to outer things and people. We find the autocratic tendency cropping out in the manner in which we deal with ourselves, belittling some phases of our being, and tyrannically dominating others. The Christ way is

that of "redemption" and "fulfillment." Position or power does not justify a domineering attitude in any respect. The dominion given us in the beginning is not the power to "lord it over" things or people, within and without. Serve the conditions of mind and body, as well as those of the outer life, with that great corrective ideal that lovingly wins all things into the righteousness of Divine Order. Power exerted to produce slavish obedience, never brings the greatest return. The power of love brings rich results, because it elicits loving and whole-hearted response.

When Cornelius faced this matter in himself, he began to fast and to pray. Fasting in this instance refers to the giving up of those ideas and practices which have fed the ideas of personal advancement, and prayer is that communion with Spirit which improves the soul quality. These spiritual exercises naturally develop a greater increase of faith, which is pictured as Cornelius sending for Peter. This work of the Spirit in the personal ego, portrays clearly the universality of divine principles, and faith proclaims, "Of a truth I perceive that God is no respecter of persons." Following this great step in spiritual progress, comes the instruction in the Christ principles which finally results in an outpouring of the Holy Spirit, and the baptism of the whole man into spiritual consciousness.

DEFINITIONS OF TERMS USED

Spiritual aspirant—One who desires to conform his being to the Divine Ideal within him.

Material man—The personal view of man which makes him appear to be a material being.

Divine Order—The logical development and harmonious outworking of God's Divine Plan.

Divine Principle—Principle is fundamental or general truth. Divine Principle is fundamental Truth in a universal sense; it pertains to God, the Divine.

Christ Principle—Divine Principle as expressed through Jesus Christ.

QUESTIONS

1. What is the spiritual aspirant constantly facing?
2. What does Cornelius represent in the individual?
3. What is the difference between material power and spiritual power? What did Jesus teach on this point?
4. How should the idea of power and authority be carried out in connection with our own mental and physical forces? What is the Christ way?
5. When facing this matter, what is the correct method to pursue? What is fasting? What is prayer?
6. What results from correcting one's being to conform to the Christ Principle?

 LESSON 8, FEBRUARY 22, 1920.

 PETER DELIVERED FROM PRISON.—Acts
12:1-19.

1. Now about that time Herod the king put forth his hands to afflict certain of the church.
2. And he killed James the brother of John with the sword.
3. And when he saw that it pleased the Jews, he proceeded to seize Peter also. And those were the days of unleavened bread.
4. And when he had taken him, he put him in prison, and delivered him to four quaternions of soldiers to guard him; intending after the Passover to bring him forth to the people.
5. Peter therefore was kept in the prison: but prayer was made earnestly of the church unto God for him.
6. And when Herod was about to bring him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and guards before the door kept the prison.
7. And behold, an angel of the Lord stood by him, and a light shined in the cell: and he smote Peter on the side, and awoke him, saying, Rise up quickly. And his chains fell off from his hands.
8. And the angel said unto him, Gird thyself, and bind on thy sandals. And he did so. And he saith unto him, Cast thy garment about thee, and follow me.
9. And he went out, and followed; and he knew not

that it was true which was done by the angel, but thought he saw a vision.

10. And when they were past the first and the second guard, they came unto the iron gate that leadeth into the city; which opened to them of its own accord: and they went out, and passed on through one street; and straightway the angel departed from him.

11. And when Peter was come to himself, he said, Now I know of a truth, that the Lord hath sent forth his angel and delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

12. And when he had considered the thing, he came to the house of Mary the mother of John whose surname was Mark; where many were gathered together and were praying.

13. And when he knocked at the door of the gate, a maid came to answer, named Rhoda.

14. And when she knew Peter's voice, she opened not the gate for joy, but ran in, and told that Peter stood before the gate.

15. And they said unto her, Thou art mad. But she confidently affirmed that it was even so. And they said, It is his angel.

16. But Peter continued knocking: and when they had opened, they saw him, and were amazed.

17. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him forth out of the prison. And he said, Tell these things unto James, and to the brethren. And he departed, and went to another place.

18. Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

19. And when Herod had sought for him, and found him not, he examined the guards, and commanded that they should be put to death. And he went down from Judæa to Cæsarea, and tarried there.

GOLDEN TEXT—*The angel of Jehovah encampeth round about them that fear him, and delivereth them.*
—Psalm 34:7.

SILENT PRAYER—*I am unfettered and unbound in Christ.*

The release of Peter from prison by an angel, comes under the head of the supernatural. The church

classes it with the miracles. Sound reason would find a natural cause for the incident, and take away superstition on the one hand and skepticism on the other.

That God and angels and heaven exist, is accepted by all who believe the Scriptures, but there is wide diversity of thought about the locality and character of these things. Those who read the Bible after the letter, have constructed all kinds of imaginary conditions under which God and his angels live, also of the place of heaven. Their minds being fixed on things of sense, they do not grasp ideas, and they are therefore totally ignorant of the true teaching of the Scripture. To understand the Bible, one must know about the constitution of man. This is the key to all mysteries. "Man, know thyself."

Man is spirit, soul, body. These are coexistent. God is the Principle of Being, as mathematics is the principle of numbers. God is not in locality. Is the mathematical principle in some certain place, and not elsewhere? "The kingdom of God is within you." God is the Real of man's being. It follows that all the powers that are attributed to God may become operative in man. When this takes place, we live right in the presence of God, and angels, and heaven. What seems the desert place is filled with angelic messengers, and, like Jacob, "we know it not."

Man sets into action any of the three realms of his being, spirit, soul and body, by concentrating his thought upon them. If he thinks only of the body, the physical senses encompass all of his existence. If mind and emotion are cultivated, he adds soul to his consciousness. If he rises to the Absolute and comprehends Spirit, he rounds out the God-Man.

Spirit is the source of soul and body, hence the ruling power. Its works are so swift, they so transcend the limitations of matter, that the natural man cannot comprehend them, and he calls them "miracles." But all things are done under law. "Prayer was made earn-

estly of the church unto God for him," and Peter was delivered from prison by an angel. The earnest prayers of the devout believers in the power of the Supreme Spirit brought about the result. The history of Christianity is full of instances of so-called miracles through prayer. The hour-long prayer of Luther by what was supposed to be the death bed of his friend Melanchthon, is a famous instance of importunate pleadings. It was Luther's firm belief that Melanchthon's years of continued life were the direct answer to his prayers.

Mighty things have been wrought in the past by those who had mere blind faith to guide them. Now to faith we add understanding of the Law, and our achievements will be a fulfillment of the promise of Jesus, "And greater works than these shall ye do." The prayer of Luther and its results are now being duplicated every day. As we go on in the exercise of the spiritual faculties, they will grow stronger and be better understood, and we shall cease to talk about any occurrence as being miraculous. All things are possible unto man when he exercises his spiritual power under the Divine Law.

DEFINITIONS OF TERMS USED

God-Man—The man created by God, in his image and likeness, and present within all men.

Natural man—Man as he appears; material, and a product of so-called nature, without taking God into consideration.

Supreme Spirit—The Spirit of God.

Blind faith—Negative trust, without a knowledge of the principles involved.

QUESTIONS

1. What is the remedy for superstitions and skeptical attitudes of mind?
2. What is the key to all mysteries?
3. Explain the relationship of God and man.
4. What is the effect of concentration?

5. What is a miracle?
 6. How do our spiritual faculties become strengthened?
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LESSON 9, FEBRUARY 29, 1920.

PETER WRITES ABOUT CHRISTIAN LIVING.

—I Peter 2:1-5, 11, 12, 19-25.

1. Putting away therefore all wickedness, and all guile, and hypocrisies, and envies, and all evil speakings,
2. As newborn babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation;
3. If ye have tasted that the Lord is gracious:
4. Unto whom coming, a living stone, rejected indeed of men, but with God elect, precious,
5. Ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus, Christ.
11. Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lusts, which war against the soul;
12. Having your behavior seemly among the Gentiles; that, wherein they speak against you as evil-doers, they may by your good works, which they behold, glorify God in the day of visitation.
19. For this is acceptable, if for conscience toward God a man endureth griefs, suffering wrongfully.
20. For what glory is it, if, when ye sin, and are buffeted for it, ye shall take it patiently? but if, when ye do well, and suffer for it, ye shall take it patiently, this is acceptable with God.
21. For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps:
22. Who did no sin, neither was guile found in his mouth:
23. Who, when he was reviled, reviled not again; when he suffered, threatened not; but committed himself to him that judgeth righteously:
24. Who his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed.
25. For ye were going astray like sheep; but are now returned unto the Shepherd and Bishop of your souls.

GOLDEN TEXT—*He that saith he abideth in him*

ought himself also to walk even as he walked.—I John 2:6.

SILENT PRAYER—*I am alive forevermore in the expressed Christ Spirit.*

In this lesson, Peter shows the practical side of Christian living, and goes into detail regarding the extent to which a Christian life must affect the individual. In enumerating the fundamentals of Christian living, Peter first emphasizes the necessity of laying aside malice, guile, hypocrisies, envies and all evil speaking. Therefore, according to Peter, even so-called Christians often violate the very fundamentals of Christianity. We are not truly Christians until malice, hypocrisy, envy and evil speaking are eliminated from consciousness and deed.

He gives as the second requisite to spiritual attainment that man grows in spiritual consciousness by desiring the "spiritual milk which is without guile." This refers to condition and circumstance; instead of judging from the outer appearances of things, he seeks back of these appearances until he discerns the movement of creative principle (the word of God), in and through all things.

In the third instance, Peter emphasizes the importance of the Christ Ideal's building a living structure around this standard. This work necessitates the transforming of the body until it becomes a suitable structure through which the Christ Ideal is expressed. This is one of the important features presented in connection with the general subject of Practical Christianity. The tendency to reinstate Christian healing in the churches, is a move toward the establishment of the full Gospel, which includes the salvation of body as well as of soul.

As the fourth and final fundamental in Christian living, Peter says to abstain from fleshly lust which causes condemnation. In other words, a true Christian so conducts himself as to give no cause for condemnation

from those about him; he so lives that by "good works," they may behold the Spirit of God and glorify him.

Peter also emphasizes the necessity of returning good for evil. This does not mean to negatively endure sufferings which arise from the evil doing of others, but to set into operation that spirit which naturally counteracts evil doing.

DEFINITIONS OF TERMS USED

Consciousness—The knowledge or realization of any idea, object or condition. The sum total of all ideas accumulated in, and affecting man's present being.

Spiritual attainment—Bringing spiritual ideas into manifestation in one's mind, body and affairs.

Creative Principle—God as the cause and moving force in all creation.

Movement of creative Principle—As the principle of music moves through tones, so does the principle of mind move through ideas. A word is a spoken thought or idea. Therefore, God as Creative Mind Principle, moves through the expressed thought of Divine Mind, referred to in Scripture as the Word of God.

Christ Ideal—The God Idea in man, as the ideal of man's attainment.

Practical Christianity—The teachings of Christ, practically applied in the everyday life of man.

QUESTIONS

This lesson is best studied by enumerating and explaining the essentials of Christian living, as given by Peter in today's text.

LESSON 10, MARCH 7, 1920.

JOHN WRITES ABOUT CHRISTIAN LOVE.—
John 4:7-21.

7. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8. For his disciples were gone away into the city to buy food.

9. The Samaritan woman therefore saith unto him, How is it that thou, being a Jew, askest drink of me, who

am a Samaritan woman? (For Jews have no dealings with Samaritans.)

10. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

11. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: whence then hast thou that living water?

12. Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his sons, and his cattle?

13. Jesus answered and said unto her, Every one that drinketh of this water shall thirst again:

14. But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life.

15. The woman saith unto him, Sir, give me this water, that I thirst not, neither come all the way hither to draw.

16. Jesus saith unto her, Go, call thy husband, and come hither.

17. The woman answered and said unto him, I have no husband. Jesus saith unto her, Thou saidst well, I have no husband:

18. For thou hast had five husbands; and he whom thou now hast is not thy husband: this hast thou said truly.

19. The woman saith unto him, Sir, I perceive that thou art a prophet.

20. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

21. Jesus saith unto her, Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father.

GOLDEN TEXT—*Beloved, if God so loved us, we also ought to love one another.*—I John 4:11.

SILENT PRAYER—*Thy people shall be my people and thy God my God.*

John, the great disciple of love, in writing upon this subject, perceives the love of God through his gift to man—"That the Father hath sent the Son to be the

Savior of the world." In John 3:16, it is said, "God so loved the world, that he gave his only begotten Son."

The greatest test of Love is in one's ability or willingness to give, and a genuine gift conveys the spirit of the giver. The Spirit of God is life, substance and intelligence. Therefore his gift contains all the essential elements of his spirit. The Son here typifies the life, substance and intelligence of God, manifest in Jesus as evidence to the race of the nature of God's gift to all men. This does not mean that Jesus Christ was the only recipient of these primal elements of the Spirit, because God is no respecter of persons. The evidence of his great love is seen in that he gave of himself equally to all men; Jesus Christ revealed to us the extent of God's giving.

One very good definition of love is, "that feeling that excites desire for the welfare of its object." If all people should recognize love as embodying this ideal, they would find in it the solution of every problem of life. Recognizing that God loves all men to the degree that he has poured out his own life and substance and intelligence equally upon each one, it should be easy for us to develop a love for each, knowing that he shares equally with us in the universal scheme. Our greatest good comes in the welfare of all. Jesus recognized Divine Sonship and universal brotherhood of all men. We confess Jesus as the Son of God, and by that confession we confess that all men are sons of God. We all want Truth and the help which comes from it, but when it is presented to us we object to the broad, the catholic Spirit which it proclaims. This is especially the case if our religious training has been narrow and Pharisaical. The Jews were taught that they were the chosen people, and all others barbarians.

Such doctrine is the foundation of the caste system. When man begins to see himself better than other men, he makes a place in his body which is the dwelling of this thought of superiority. Next, this separation ex-

tends to environment. Social apartness follows. Temples are built with partitions, and whoever dares to transgress these walls meets with violent opposition.

When the Truth comes to one in this fixed state of mind, there is a tumult in the temple. The fear that the rites and customs of the church will be interfered with, is uppermost. What those in authority have taught, and what the customs and beliefs of the past have been, is of more weight than reason and logic. An innovation upon old methods of thought is resisted. The whole religious nature is moved; thought runs to meet thought, and a concentration of resistance is set up in the mind.

Many people wonder why they do not develop Divine Love more quickly. Here is the reason: They make a wall of separation between the Jew and the Gentile, the religious and the secular, the good and the bad. Divine Love sees no distinctions between persons. It is Principle, and it feels its own perfection everywhere. It feels the same in the heart of the sinner as it does in the heart of the saint. When we let this Truth of Being into our hearts and pull down all walls of separation, we shall feel the flow of Infinite Love as Jesus felt it. A sense of oneness is a natural product of love, and it is accompanied by a consciousness of security. Through man's sense of oneness with the All-Good, the greatest possible sense of security is realized, and therefore all fear is readily and completely cast out. John further emphasizes the fact that in order to love God, man must necessarily love his fellow men. A love that is adulterated in any degree by hatred for anything or anybody, is not pure enough to discern the great love of the Infinite, which unifies all men.

DEFINITIONS OF TERMS USED

Universal scheme—God's plan for the universe.

Fixed state of mind—A combination of ideas in consciousness which are immune to change. Ideas which have crystallized.

Truth of Being—That which is true from the viewpoint of God.

QUESTIONS

1. What is the great test of love? How did John measure the love of God?
2. Was God's gift of life, substance and intelligence to Jesus, different from what it is to the rest of mankind?
3. What will help us develop a love for all men?
4. What is the foundation of the caste system?
5. What is the result to the individual when Truth begins to penetrate fixed states of consciousness?
6. Why do some fail to develop Divine Love quickly?
7. How is fear abolished?

YE ARE THE SONS OF THE LIVING GOD

Heirs of God, joint heirs with Christ, means that the power that was in Jesus, is also in us, only Jesus was steadfast in his watch while we let our eyes follow the mirage of race beliefs.

Paul who kept his vision close said: "I can do all things through Christ."

The forward vision fulfills in every line of human endeavor. Columbus crossed the ocean because his mind was fixed on accomplishment. Great discoveries are made by those who are looking for them.

It was the believers in aeroplanes who invented them, *not* the doubting Thomases.

Those who look for power find it.

Have faith in your Christ greatness.

Eyes up, and forward!

Watch!—*Exchange*.

There is a river, [an emanative Principle of pure intelligence and life] the streams whereof [or that go forth from it] make glad the city of God, the holy place of the tabernacles of the Most High.—*Psalms 46:4*.



The Home

Christ is the head of this house.

Faith is the backbone of the social and the foundation of the commercial fabric; remove faith between man and man, and society and commerce fall to pieces. There is not a happy home on earth but stands on faith; our heads are pillowed on it, we sleep at night in its arms with greater security for the safety of our lives, peace, and prosperity than bolts and bars can give.—Thomas Guthrie.

THE GOSPEL OF USES

"Not somewhere else, but where thou art."

We all think that if we had certain things, or if we were in a certain environment, we should be happy. It is our privilege to have these things in order and in abundance, and it is our privilege to have the ideal environment. We have the things and the environment now; it is the use of the present possession and the present surroundings that makes the difference between the opulent, happy life, and the poor, wretched existence.

The ideal is not attained by looking afar; it is developed by a daily use of the privileges that are at hand. "Thy ideal is in thyself; thy impediment, too, is in thyself." The ideal is the thing that would satisfy the longing; the impediment is the habit of looking to the beyond for what the present offers.

In every home there is a certain amount of force, and this is sufficient to set and keep the household in harmony; it is able to bring into the home the things necessary for the welfare of each inmate. The union of harmony with supply installs the ideal condition.

We must learn to use aright the powers that bring what we want. Temper is power going in the wrong direction; worry and fret are exhausting misuse of the energy that should be applied to household duties. All friction in the home is the result of the forces of the home being set into action along wrong lines. This is particularly true of irritability in children, who often in this way reflect the discords of others.

There are so many blessings at our command that our most important lesson is to learn how to apply them. It is not the things that we have or that we think we need which are so important; it is how we use them, that tells in the life. Lying at hand, in every household, are all things necessary for the needs of the day. Adaptability will bring forth wonders. Instead of praying for more, let us ask for wisdom to use what we already have. We will find that we are now much richer in all ways than we had thought.

Many of the irking cares of the mother can be lessened, finally transformed into delights. The little ones who have demanded so much in the way of attention, care, and amusement, can be directed into ways of helpfulness to the mother and self-sufficiency in their own lives. It is just as amusing to the little girl to play at the game of putting the room in order as it is to have her mother sit for the hour, engaged in some objectless entertainment; it gives the boy the right sort of start to the right sort of manhood to know that he is able to use his strength in helping others. The little folk can, through wisdom and tact, be taught how to perform helpful acts to each other that will save the mother many a step. This method will also reduce the possibility of broils to a minimum; and where peace is, there is no loss of strength through mental strain. The energy that is wasted through friction in many homes is sufficient to do all the work of the household.

"But," it is constantly objected to teachings like these, "one cannot do all this alone, and I do not have

the support of the other members of the family. Oh, if my dear ones only believed in this beautiful Truth, how happy we could be!" Now, remember that if God has given you a light that your dear ones do not care to walk by, he has given it to you that you may make it so clear, so all-revealing, that it is to become an illumination in the home. Not by throwing affirmations at the family, not by preachings, not through the assumption of a superiority, do we recommend the higher thing. Do the thing, and the thing will testify of itself.

One in a household can inaugurate all good, just by beginning and keeping it up. Pour in the oil of joy and the strength of wisdom. Utilize the blessings. Keep asking for wisdom, and go on exercising what you have. Live the joy of your new ideals in order that you may recommend them to the others in the home. Everything will fall into line, because right is the power that adjusts all forces, and one faithful member of a family can and will redeem a whole home. One joy presence in a home will drive out every grumble. One peace presence will clear the house of discord. One presence of content will banish the specter of unrest. "To him that hath shall be given." To the one who has joy shall be added joy; to the one who has peace shall be added peace.

Now let us start anew, knowing that the Father has given into our keeping all the possibilities that understanding grasps. Our blessings are so great and so many that there is no emptiness anywhere. If we wish to do noble things, we can do them where we are; if we wish to become great, we have the opening for great deeds just where we are. Living the good, using the good, knowing the power of the good to make itself supreme, will transform every inharmonious home, no matter what the condition may be, into a home of righteousness, plenty, and joy.

We can never get into better conditions by simply running away from present surroundings. The present

environment corresponds to the present state of development, and we only postpone the adjustment by trying to get away. Now is the time to begin the work of bringing harmony out of discord, and the wish for a better condition is the soul's prophecy of its own good coming into appearance through its own faithful endeavors. The kingdom of heaven is within, and it is only through bringing its unfailing law of love to act upon every situation that we shall establish its peace in our surroundings.

Victoria, Australia—I am so glad you have once more decided to devote some pages of *Unity* to "The Home." My experiences during the two years I have been here, have shown me what misery and discord the home can be the center of, when practical Truth is unknown. My people are all religious in the old sense, but what little real help they derive from it! It is only the living, vital practice of God's presence which helps. I was so thankful when I read the article in August *Unity*, "Health in the Home," and especially for that part where the writer speaks of gaining a victory over fears, and thereby lessening the liability of her family to take on old conditions. It gave me great comfort, for I must do likewise, though not so much regarding sickness as in overcoming other discords. The home is where Truth must be taught and practiced, so that all this selfishness and greed can be abolished.—*M. H.*

Give the children the music of birds,
Teach them the language of flowers;
Open the door to the kingdom of Love
In this beautiful world of ours.

—*Nina Moore.*

It is foolish to be proud of our ancestors. It is wise to be grateful to God for all the good influences they have put into our lives.—*The Choir.*

OUR WORK

CASSA B. GRAVES

He serves his country best
Who joins the tide that lifts her nobly on;
For speech has myriad tongues for every day
And song but one, and law within the breast
Is stronger than the graven law on stone;
There is a better way.

He serves his country best
Who lives pure life and doeth righteous deed
And walks straight paths, however others stray,
And leaves his sons, as uttermost bequest
A stainless record which all men may read;
This is the better way.—*Susan Coolidge.*

In referring to the world war, the President of our United States said, "This is a war of the Spirit of Christ against the powers of evil. Every effort, every sacrifice we make is made in the highest service of God. He has chosen the work for the world. After the war there will be a renaissance of his spirit; the nations of the world and the churches of the world will be brought together as never before."

Can we doubt the ultimate overcoming, the triumph of the power of good? Can we lack faith in God and his promises? Can we falter when we remember that he who was sent to save, who suffered that we might live—our Savior, said, "Lo, I am with you always," and that his spirit—the Christ Spirit—is working for good, universal good, the redemption of the world? It is for us to let this work be done, and to humbly desire to aid in its accomplishment; to consecrate anew our lives, to deny self, selfish ideas and aims, and with eyes fixed on the goal—the establishment of universal good and brotherly love, press onward.

"Right is right, since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin."

Parents and teachers, let us realize our part in this world work. Daniel Webster said, "If we work upon marble, it will perish; if we work upon brass, time will efface it; if we work upon temples, they will crumble to dust. But if we work upon immortal minds, if we imbue them with principles, with love of God and our fellow man, we engrave on those tablets something which will brighten to all eternity." This is our work, and we must not be indifferent; we must be faithful to this duty. We must clarify our visions, so that we may be able to look back of the visible manifestations—the effects—to the unseen causes. In patience, and in the realization that the work will be accomplished through the law of growth, the law of life and love, we must help, to the fullest of our several abilities, in the production of the better order.

It is for us to see the work to be done, not only in the material but in the spiritual; not only in the present but in the future. For we must not allow ourselves to become blinded and absorbed by the present; we must know there is also a future, a tomorrow for our nation and for the world. And is it not our privilege and most sacred duty to help build for a better tomorrow?—a world tomorrow, whose citizens shall be the boys and girls of today? Ours the sacred responsibility of aiding in the growth of men and women who will be so developed physically, mentally, spiritually, that there may indeed be a "renaissance of his spirit, that the nations of the world and churches of the world will be brought together as never before." These boys and girls of today, our boys and girls, will not only have opportunities, but grave responsibilities to meet, during the years of reconstruction; theirs the building of a new nation and a new world.

Through the growth of their God-given qualities (which will prevent the growth of the spirit of autocracy in all its different phases of development), they must be made so strong, strong with the spirit of truth, justice,

and brotherly love, that they will be able to construct and maintain a social and civic condition for our nation, for all nations, in which there will be no need of repeating the terrible lessons the world has recently experienced. Let us see the law of the spirit, of growth, of progression, at work, and know that there must be a forward movement against "the powers of evil."

May we help our children to resist all temptation to become selfish. Selfishness is a germ that may grow into autocracy, but autocracy does not always wear a purple robe and a crown. Whatever its social status, it is the contradiction of the Christ; therefore we cultivate the Christ to forestall the autocrat.

In the process of development, progress, and readjustment, we must be patient; we must trust, desiring to be as little children in meekness and willingness to follow His leading, knowing that our views are limited and that we often see from obstructed and bedimmed viewpoints. Could we see as the great Commander sees, from his viewpoint and with the same perspective, we would know that all things are working together for good, and that we are to help speed the time when mercy and justice shall rule and there will be "on earth peace among men."

So we may do our part in the preparation for the "renaissance of his spirit," by striving to purify our hearts that we may know and love the truth. We may become so imbued with the spirit of love, truth, and justice, that we shall be fearless and persevering in standing for and defending that which is just and right, making no compromise with evil; "purposing only those righteous acts and judgments that are in conformity to His will," and believing that service with altruistic motives is the best expression of love and loyalty. We may see that to do right so far as we have the light to know what is right, and to have the courage and ambition to work for right thinking and acting in our children, is patriotism. We may realize that we are not

only helping to make better the present, but that we are also building a better future for our country, for the world. The *right* doing of every individual is necessary for real democracy.

In the battle of life, Truth should be our weapon and Love should be our shield; Justice should be our watchword, and the Christ consciousness should be the commander. Observing these conditions, the victory of righteousness shall be ours.

FULFILLMENT

A maiden prayed: "God make me beautiful,
Endow me with such fairness that the world
Shall see and own me fair. O grant me power
Great as Egypt's Queen, that men, all men,
Shall call me beautiful beyond compare."

The woman prayed: "God give me power of song;
A voice to thrill and hold the hearts of men,
And make them subjects—slaves of each caprice,
For fires that rage within I'd find a vent
In song. O grant me, God, the power of song."

And God seemed not to hear, but gave her life
To live. To maid and woman sorrows fell
That filled each day and night with pain, until
Of all was left her but a woman's soul,
That yet had learned its lesson well; then came

A beauty in her face unknown, undreamed;
So great her power she feared its wrong appliance
And prayed each day for light and strength,
And music stole into her voice, deep notes
That thrilled men's lives and stirred weak souls to act;
And her power was great beyond compare.
Thus God inscrutable doth answer prayer.

—*Cathedral Leaflet.*

THE CITY THAT LOVE BUILT

LILLIAN FOSTER COLBY

One day Love laid aside his quiver of arrows and his bow. "I have grown out of my former estate," he said to the blooming Springtime. "I am no longer the little boy Love; I am the strong, beneficent, full-grown youth. I will build me a city, and it shall bear my name. I will call my city Love."

When Love spoke thus, the maiden Springtime pushed back from her lovely face her sun-kissed hair and said, "O Love, how wonderful a city that will be! I also will make my home there." So, as the Springtime dwelt with Love the whole year round, the work of building went on uninterrupted by any rigors of climate or inharmony of weather. Either the sun shone in bland and beautiful wise upon the one who built the city, or sweetest zephyr breathed upon him with reviving breath.

"Thy skies, O Love, are cloudless!" murmured the Springtime, and, waving her magic wand, she awakened the flower bells to sweetest music, and her rills and rivulets to charming, babbling sound.

"My birds will sing for thee," said the Springtime, "their notes of praise to God." And as the birds sang, Love sang with them, an anthem of thanksgiving unto the Lord, the King.

So the walls of the city were built of strength and beauty, and the gates of the city were open, day and night. "Love invites thee," was the motto above the portals, and its golden letters met the eyes of each and everyone who journeyed that way. Love's palaces were also kept open, so that the wayfaring man might find an entrance there; and, because of this, many people from the world outside, became dwellers in the wonderful Loveland.

One evening when the setting sun was bathing the snow-white city in gold, a man from the world without

came journeying that way. As the gates of the city met his eyes, he looked upward to the words, "Love invites thee." The wayfarer shook his head. "'Tis not for such as I," he said.

Again he read the golden words, "Love invites thee." Even then would he have turned to retrace his weary way, but Love from his watch in the high tower, caught sight of him, and ran to greet him.

"Art thou, then, the Divine Love?" asked the wanderer as hand in hand the two entered the wonderful gates.

"Love is Divine," answered the Radiant One, and his smile flooded the wanderer's soul with ecstasy.

I WILL LIFT UP MINE EYES

I will lift up mine eyes unto the mountains:
From whence shall my help come?
My help cometh from Jehovah,
Who made heaven and earth.

He will not suffer thy foot to be moved:
He that keepeth thee will not slumber.
Behold, he that keepeth Israel
Will neither slumber nor sleep.
Jehovah is thy keeper:
Jehovah is thy shade upon thy right hand.
The sun shall not smite thee by day,
Nor the moon by night.
Jehovah will keep thee from all evil;
He will keep thy soul.
Jehovah will keep thy going out and thy coming in
From this time forth and for evermore.

—*Psalm 121.*

"Who seeks for heaven alone to save his soul
May keep the path, but will not reach the goal
While he who walks in love may wander far,
Yet God will bring him where the blessed are."

OUR PAGE OF BLESSINGS

*"Before thou eatest, pause and raise
Thy thought to heaven in grateful praise."*

THE OMNIPOTENT PROVIDER

Jehovah is my shepherd; I shall not want.
He maketh me to lie down in green pastures;
He leadeth me beside still waters.
He restoreth my soul:
He guideth me in the paths of righteousness for his
name's sake.

—King David's experience.

*"Back of the loaf is the snowy flour,
And back of the flour the mill;
Back of the mill is the wheat and the shower
And the sun and the Father's will."*

Thy blessings, O Lord, are ever increasing toward us. We praise and magnify thee as the very presence of that which satisfies us in soul and body, and in so doing we enlarge thy bounties in our lives.—*I. O. S.*

Father, we thank thee that this food is filled with thy Infinite Life. Give us kind and loving hearts, and feed us with the "hidden manna" and the "sincere milk of the word." Amen.—*M. R. C.*

Our Father, thou Giver of all good and perfect gifts, accept our thanks for the food before us as the expressed evidence of thy love and blessings unto us. Amen.—*W. I. V.*

Dear Father, I thank thee for this food thou hast given me. I also thank thee for the understanding that I do not live alone by this outer bread, but by every word of thine, is my soul and body nourished and satisfied.—*T. S.*

SOCIETY OF SILENT UNITY

*Be still, and know,
that I am God.*

INSPIRED BY THE SPIRIT OF TRUTH

The Society of Silent Unity is the Absent Healing Department of the Unity work.

It has members everywhere, and helps them in every need of life.

You can become a member of this Society and receive its help if you have faith in the power of God.

We will instruct you how to pray to the Father in secret, and the Father who sees in secret will reward you openly.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over." All letters are confidential.

UNITY SCHOOL OF CHRISTIANITY,

SILENT UNITY DEPARTMENT

Tenth and Tracy Avenue, Kansas City, Mo.

CLASS THOUGHT

Held daily at 9 p. m.

February 20 to March 20, 1920

*I rejoice in the knowledge that I am the life
of God made active in primal perfection
of soul and body.*

PROSPERITY THOUGHT

Held daily at 12 m.

February 20 to March 20, 1920

*By the righteous observance of the Divine
Law, I am blessed and prosperous.*

CLASS AND PROSPERITY THOUGHTS

All spiritual exercises bring us closer in consciousness to God. The method of prayer that does most to promote the assurance of God's reality and presence, of his power and willingness to give good gifts to us, is the method we seek. The Class Thought for the current month incorporates the accelerating power of rejoicing. Innately, everyone knows that the life of God is the quickening principle that gives consciousness to the mind and animation to the body. But an access of life, a sentiency throughout the being, is set astir when the mental activity takes on the rejoicing quality. Rejoicing in the blessings which pour in a steady stream from the fountain of All-Good, makes us increasingly receptive to the bounties which crowd upon each other in an effort to use us as channels of outflow to the visible world. The "primal perfection of soul and body" moves steadily toward a parallel with the unchanging perfection in which God holds us, and we become increasingly conscious of the spiritual nature of our being.

There are different manifestations of prosperity, but there is only one Source of prosperity. Everyone manifests prosperity to some degree, and there is a law by which we can increase our supply along any or all lines. The law is kept by knowing that there is plenty, by expecting plenty, and by mentally receiving plenty. The law must first be observed spiritually, in that deep, inner realm where consciousness merges with the Absolute. Enduring prosperity is reached when we dwell in the place of spiritual Substance, the house of God's supply. The law must be observed in thought. So we train ourselves mentally to see plenty; we train our souls to feel plenty. When this training reaches a certain point, we cannot be anxious for supply, because we know through and through that Substance is as sure as life, and that supply is as unfailing as God. Here faith and works become one, and all we ask springs speedily into manifestation.

EXTRACTS FROM LETTERS

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the Divine Law of Life. There is a point in every paragraph that will help someone.

As God is All-Good, and has only good gifts to bestow upon his children, what powerful element was the cause that produced such great destruction of life and property in the recent storm at Corpus Christi, Texas?

These great upheavals are in nature what explosions of temper and other uncontrolled actions are in the individual. An examination of the cause of the latter will give a key to the meaning of the former.

The Adam, or race consciousness, is composed of unspiritualized mental elements. These express as thoughts, feelings, and will movements. When the *I Am* consciousness is not yet manifested in a ruling way, the activity of the race thoughts is not properly controlled in the individual, and anger, destructiveness, etc., manifest. As the soul evolves, the mental activities change. Instead of the Adam carnality, there is expressed the Christ spirituality. All mind powers are purified; they act in Divine Order; harmony, and the loving expression of good, become the rule of the individual life.

As it is in man, so it is in nature, for man is the thinking part of nature. That which is true of the individual is also true of the universal, each being the complement of the other. All the qualities and characteristics of the Adam man exist also in Adam nature, and they manifest in exactly the same way. Nature's moods, feelings, and will impulses, are unregenerate, move along the line of least resistance, and are governed only by the cosmic limitations of their own power.

Nature being in the process of evolution to a higher state of consciousness, tremendous upheavals are inevitable in its realm. These manifest as storms, earthquakes, and the like, and are to the cosmos as a whole what wars, pestilences and famines are in the race consciousness, or what inharmony, sickness and accident are in individual experience. These conditions are less severe now than in past ages; they will continue to decrease as the lower levels of the cosmic mind become more responsive to the regenerative influences now at work in them. They will cease entirely, as a final work of the Christ activity.

The cosmic forces are, strictly speaking, neither moral nor unmoral—they simply are. They could not be different under the circumstances. They act as they must act in the unfolding creation. Therefore, it is not wise to apply to them the test of good or evil, as people think of and understand these terms. A natural force is neither good nor evil in the human sense, it just is. Good and evil are relative terms, and can be predicated only of a range or degree of consciousness at least as high as the human.

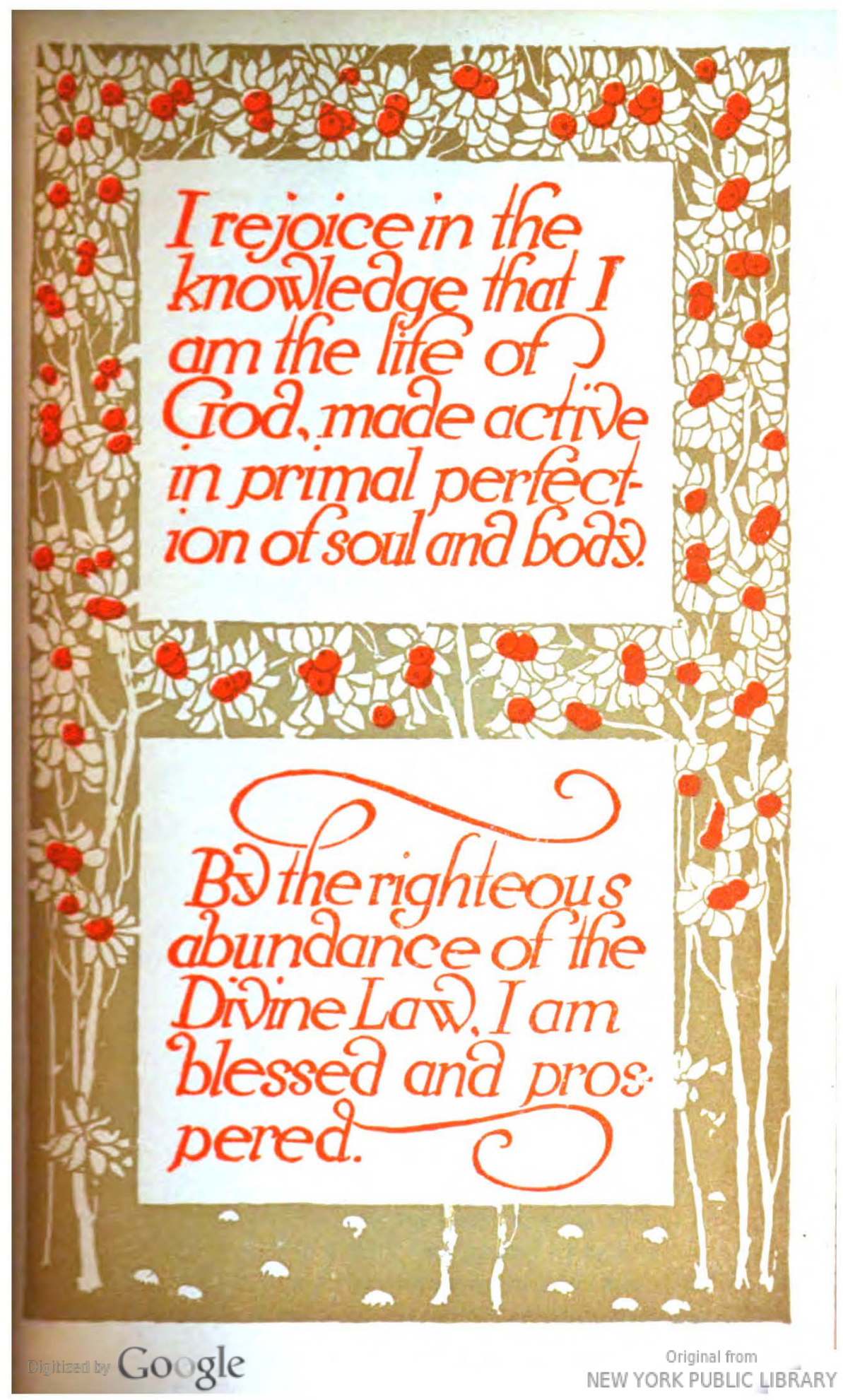
When a storm, such as you mention, sweeps over the earth, leaving destruction in its wake, why should man question the wisdom of the Almighty or even wonder why such things must needs be? Why not accept them as they are, knowing that they could not have been other than they are? God is all-knowing, and in designing his universe he chose from among an infinite number of plans the *one* and *only* plan that was absolutely complete, and the world, man included, is now being unfolded in accordance with that plan. What is, had to be, and, under the circumstances, is the highest expression of what ought to be or could be. When thus considered, all is seen to be *good*, regardless of the human belief to the contrary. Because of his limited understanding, man misinterprets the meaning of natural phenomena, and, through the formative, dominating

power of his thought, brings forth the evil which he imagines to exist in the nature of things.

God works through law, and, while perfectly free, is as much bound to a certain course as is the tiniest atom in the universe. He is Principle, and expresses as First Cause. This makes a world of law and order, not one of accident or "happen so." God, knowing that all works for good, does not interfere with the course of nature through special providences; seeming variations are but the manifestation of laws higher than those with which man is ordinarily acquainted.

Good exists in the nature of God and his creation, and is not something that is conferred upon man, either within or without, as a gift. This good comes forth in and through man, according to the degree of his intelligence, and in the exact measure of his coöperation with Divine Law. So long as the individual manifests the unregenerate consciousness, he is more or less subject to cosmic inharmonies, and, when functioning in the path of their activity, will be dragged down by them. Those who perished in the storm you mentioned, met that fate because they were in mental touch with the forces that overwhelmed them. Had they known how to harmonize perfectly with Divine Law, had they thought and lived Truth instead of error, they would have been free from that disastrous experience. Safety lies in knowing the higher law of Being, and in living above the mental whirl of the lower currents.

It is interesting to speculate as to the possible effect of man's wrong thinking, on the sensitive cosmic forces which operate in and upon him constantly. Many effects, such as hail, lightning, wind, and the like, are directly traceable to destructive influences operating in the race consciousness. When this is the case, these appearances of inharmony are easily controlled by the spoken word. The success following the application of Truth to these conditions proves man's dominion over the lower forces of nature, and reveals clearly the fact



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ion of soul and body.*

*By the righteous
abundance of the
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pered.*

that cosmic regeneration depends upon man's regeneration. As man becomes spiritualized and harmonized, the earth and all its forces take on the same quality. Being negative and receptive, they reflect his mentality; therefore, when man becomes fully Divine Man and completely manifests Divine Mind, he will be able to exercise the spiritual dominion given him in the beginning.

The consummation of this process is set forth in Revelation. When God, through the new mind and the new body in man, has brought forth the new heaven and the new earth, harmony will reign supreme; destructive influences, cosmic or individual, will be no more. Then shall the children of the Most High walk the earth unharmed and unafraid.

* * * * *

Your desire not to be "in the way" in your work, brings before the mind the great question which man must adjust, that he may bring about the righteous development of equal opportunity, equal prosperity, and equal efficiency for all people. One of the first error ideas that he must overcome in attaining this development, is the "age" idea.

In Spirit there is no such condition as age; all are of the same eternal youth.

To establish this idea in the minds of men, the seeming old and the seeming young must work together, bringing their minds into loving, harmonious coöperation.

Naturally, the young feel a deep respect for those who are called older, looking to them for love, wisdom, and guidance.

The ideas that "old" people hold of their own superior wisdom and understanding, make them unresponsive to new visions, new methods of work and new ways of living. It is difficult for "young" people to coöperate with them, and for employers to train them into new ways of serving.

mountain top of attainment, then such an one may indeed call himself an overcomer and a master. That there are many who have taken this step we cannot deny, and for such we rejoice; but to merely suppress the desire for companionship—which naturally and normally lies in the soul of each and every individual at some time in his life experience,—well, we call it foolish and unwise. Therefore, just remember that the mystical union of soul, which marriage represents, is not an unlawful experience to a Truth student and overcomer, providing of course, that one is being led by the spirit of Truth within one's own soul.

We bless you and know that you will understand just what lesson we are endeavoring to place before you, and know that you are now being led into the experiences that will bring the most wonderful soul development, the experiences that will strengthen you in spirit, soul and body, and that you will prove your mastery and dominion as a true follower of Jesus Christ.

* * * * *

I was a little disappointed to read of your union with New Thought. Its teachers seem to take all divinity from Christ, and to teach abstractions and Eastern philosophy. Unity attracted by its teaching of Love, and Christ, its only hero.

Do not be disturbed about New Thought, Christian Science, Unity, and the like, agreeing or disagreeing. These are simply schools, or channels, through which Truth is brought forth and applied to human problems, each presenting the message in its own particular way. What you want is the eternal Truth represented by all these schools, and to have it you must seek it in your own heart, for there is its source, so far as you are concerned individually. The schools do not create Truth for you; they simply help you to find and understand and apply Truth.

SILENT UNITY HEALING

PROSPERITY

East San Diego, Cal.—My husband has a steady position. Since accepting it, he has received a raise with the promise of another soon. This has enabled us to meet our obligations, but above all it has helped us to realize a trust in God as an ever-present supply. It has given to me especially an understanding of true prosperity and its Source. This great awakening is even greater than the material demonstration. I bless you in my heart.—*Mrs. E. N.*

Emmis, Texas—The help for which I asked your prayers came at once. I was not only able to work regularly, but there came to me an even more wonderful thing,—a sense of God's presence with me. I am very grateful.—*Mrs. K. R. H.*

Cincinnati, Ohio—I wrote you for prayers in helping my husband secure a better position. Shortly after writing you, he was offered the position he now has. It is just what he wanted, and he is so pleased with it. We both thank you for your prayers. God is ever ready to help us when we ask him—and know that he will. I am inclosing a love offering.—*Mrs. S. S. W.*

Meadville, Pa.—I wrote you for prayers for prosperity. I am thankful to say that before your reply came, I was offered a position suited to me in every way. I accepted it. I am going forward joyfully in the conviction that the Lord does prosper those who love him.—*E. B. S.*

Cincinnati, Ohio—My husband has been guided into the best position he has ever had. We rejoice and give thanks to God for all the blessings we have received.—*Mrs. S. D. M.*

St. Joseph, Mo.—My husband was out of employment for almost two years, when I asked your prayers. The letter could not have reached you when a call came for him to report the next morning. The work is pleasant. God bless you.—*Mrs. J. H. E.*

Franklin, N. H.—I am glad to tell you that my son secured a good position the day after I wrote you.—*A. W.*

Centerville, Md.—The Bank came several days ago, and the day I put the money in, I received a letter asking me to accept a position at quite a good salary. I can do this work in conjunction with my other work, and I have been praising the Lord more and more ever since.—*L. T. K.*

Rocky Mount, N. C.—I am so happy to know that God answers prayers. I left my bag on the train Monday. I had been home an hour and a half before I thought of it. I prayed the Father to direct me to it, and in a short time I had it in my possession. I praise God.—*L. W.*

Seattle, Wash.—Our word has not returned unto us void, but has brought rich reward. This month the money came for the typewriter which I am now using. Also enough money came to buy books and to take a special course of training that I have had in mind for years. The lovely apartment where I lived was sold and the rent raised. I knew Divine Love would provide. Some friends offered me some beautiful rooms in their house. These friends are Unity students and in sympathy with all my aspirations. I thank God.—*M. W.*

Philadelphia, Pa.—I wrote you for prayers for success in entering a training school. From my heart, I thank you. I was refused admission to that school, but now I am admitted to another and better one. I shall receive a training which will gratify my desires to a much greater extent.—*J. M. S.*

Dallas, Texas—I thank you for your kind prayers. Shortly after receiving the Bank, things began to brighten up for us, and an appreciated increase in salary came. Sending for a prosperity Bank always seems to change the tide of our affairs, and the good results reveal to me the power of prayer.—*Mrs. N. O.*

Cleveland, Ohio—I wrote you for prayers to help us find a home. Before receiving your reply, we had found a house to satisfy us.—*Mrs. O. P. R.*

Cincinnati, Ohio—I wrote you for prayers for mother, who had been told she would have to move, as the house where she lived had been sold. I received a letter this morning telling me that the landlord had told her she could remain until April. I am grateful to you, indeed.—*Miss M. D. P.*

Washington, D. C.—I wrote you asking your ministry in obtaining success and prosperity for a friend. The opportunity for success came to him in a few days in the form of a new position, which he accepted, feeling it was the correct course for him to take. I am truly grateful to you for your ministry in his behalf.—*N. B. T.*

Canon City, Colo.—I asked your help in selling my home, and with your usual promptness you responded to my request. In a short time the place was sold. I thank you,

and I am sending you a love offering with my sincere wishes that the blessing of the Lord may rest upon you.—*M. E. W.*

Campbell, Cal.—I wrote for prayers in regard to selling our property. Three days after receiving your letter, it was sold. The money problem has been settled satisfactorily. I have not words to express my thankfulness for your ministry. It was surely a demonstration of God's Love and Truth.—*Mrs. J. D.*

Martinsville, Ind.—We had our sale, and we made good. Mother also traded her town property for a place in the country. Praise be given to God for your wonderful prayers.—*J. D.*

Chicago, Ill.—Through your prayers, I now realize our Father's blessing in all our affairs. My daily sales at the store have doubled. May God bless you.—*M. S.*

Fort Wayne, Ind.—The day before time to pay my taxes I did not have enough money. I asked God to help me. That very day I received the money to pay them. My heart is full of praise.—*J. R.*

St. Elmo, Tenn.—I wrote you for prayers for selling my business, and by the time my letter reached you I had met with great success. I praise God for what Unity has done for me.—*Mrs. J. W. H.*

St. Louis, Mo.—Inclosed find my love offering, which I am sending you as a token of appreciation for speaking the prospering Word for my business. I have received an increase in salary.—*J. K.*

HEALTH

Manchester, England—I rejoice and praise God for the success attending my labors for the sick and ailing. My friend who had been ailing for forty years with piles, is now beautifully relieved. Thanks for Unity's help.—*F. K.*

De Soto, Mo.—I am entirely healed of piles. I thank you for your faithful prayers to the Father. I inclose a love offering.—*W. S.*

Evansville, Ind.—Our daughter was freed from a very bad case of tonsillitis through your prayers. I thank God.—*A. B. Y.*

San Francisco, Cal.—As soon as your letter came to me I felt improved, and now my throat is normal. I am very grateful.—*S. M.*

Marlim, Texas—The affliction in my side has disappeared. I am also going without my glasses.—*Mrs. W. L. W.*

Greenfield, Mass.—I asked your prayers for myself for freedom from lumbago. I am well now, and was helped very soon after I wrote you.—*Mrs. W. L. D.*

Ashland, Ga.—I wrote you for prayers that I might be healed of a severe cold and a pain near my heart. The cold is gone and the pain has left me. I thank you for your faithful prayers. Please find inclosed love offering.—*Miss L. A. O.*

Oakland, Cal.—I thank you for your prayers for the healing of my ulcerated tooth. I am entirely free from pain in tooth and jaw, and feel that the healing work is finished.—*L. H. C.*

Denver, Colo.—I wrote to you for prayers for cure of a tumor, and also for prosperity. All signs of the tumor are gone, and I have a nice place to work. I thank you with all my heart for your help, and I praise God for this wonderful demonstration.—*Mrs. E. S.*

Dillsboro, N. C.—I wrote you for prayers to relieve me of neuralgia pains in the region of my heart. I am glad to say that I have had none of these pains since a day or two after I mailed the letter. I thank you.—*J. J. H.*

New York, N. Y.—I asked your prayers for my little son and for myself. He had enlarged glands, but very soon after writing you, they became normal. I had a dreadful cold, but it soon disappeared. I thank you very much.—*Mrs. I. M.*

Richmond, Cal.—Before I telegraphed you for prayers, my baby had not kept anything on his stomach for two days, and was coughing. After I sent you the telegram, he kept the next feeding on his stomach, and got better from then on, and now is entirely well. We are thankful to God and to you.—*Mrs. C. W. W.*

Santa Barbara, Cal.—I am thankful to report that our boy's feet have been healed. I also have had a wonderful healing of a stomach trouble which had been bothering me for years.—*Mrs. J. F. F.*

BE YE TRANSFORMED

Milwaukee, Wis.—I have much to be thankful for these days. A year ago today my husband was in a war camp, my furniture in storage, I had little ready money and was in bed with the influenza. I had not asked for your prayers at that time. Today I have a dear little home, and a good kind husband; both of us have positions, and have laid by more money in a short time than we have ever be-

fore saved, and we are both in good health. That is what I have to thank God and Unity for, and I do assure you my heart and soul are filled with praise and thanksgiving.—*P. L. V. K.*

Buffalo, N. Y.—Our family, which was lacking in love and fellowship, has had a wonderful demonstration of being united in love and Christian sympathy. My brother was saved from a severe illness, and my money matters have improved beyond my expectations. I feel that your prayers and mine have been answered.—*Mrs. M. S. L.*

MISCELLANEOUS

Saskatoon, Sask., Canada—We were besieged by mice, and I set some traps, one at the bottom of a staircase. I forgot all about the mice until I found the trap moved from where it had been placed. I called my little daughter and asked her if she had moved it. She replied: "Yes, you taught me not to hurt anything. I just moved the trap and asked God to let the mice all run away so they would not get caught." We never saw a mouse or any signs of one after that.—*Mrs. M. D.*

Merritt, B. C., Canada—About a month ago I asked your prayers to aid me in stopping the use of tobacco. Words are inadequate to express my thanks to God and to you for your help. To be healed in so short a time, after using tobacco for so many years, is wonderful. Enclosed please find my love offering. May God bless you!—*T. C.*

Wellington, Ohio—I wrote you for prayers for protection for H. H., when he was in the trenches. He returned without a wound, although he was eighteen months overseas and in the thickest of the fight. I thank you for the prayers.—*J. B.*

Ismay, Mont.—I wrote you last summer for prayers for rain, and the rain came, the first moisture we had had in months.—*Mrs. F. B.*

Carthage, N. Y.—The tract on "The Silence" is very helpful to me. I like the story of Mrs. May. I also enjoy the story of the lessons by Alice Ruth; she makes it so plain. These last two named articles appear in Unity Magazine. May God's choicest blessings be yours.—*Mrs. N. C. B.*

Impendhle, Natal, South Africa—The Weekly Unity is very helpful, and it is so nice to have it coming every week. The "Things to be Remembered" articles are fine.—*D. G. P.*



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TERMS OF SUBSCRIPTION

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<i>Unity Magazine</i> one year, in Canada.....	1.12
<i>Unity Magazine</i> one year, all foreign countries.....	1.25

Sample copies of *Unity Magazine*, *Weekly Unity* and *Wee Wisdom*
 will be sent gratis upon request.

SUBSCRIPTIONS PAYABLE IN ADVANCE

TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of *Unity Magazine* was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expires this month. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we should suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appear, inclose it with check or money order and mail it to us. We will understand that it is your renewal.

"OTHER SHEEP I HAVE"

Occasionally a reader of our literature does not understand why we quote from religious teachings whose founders did not live according to the standard of present day morality.

The mistakes of a teacher in no way invalidate the truths of his teaching. Truth is true, regardless of its time and spokesman. It is as precious, as vital, as eternal, when uttered by Judas as when enunciated by Jesus.

The evolving standard of living is the sign of racial evolution. "Time makes ancient good uncouth." A system of living not good now, was good at the time in which it flourished. Brute force was once the foundation of rulership; it has been superseded by civilization. Walls for defense about cities, were considered good at one time. Now they are regarded as a hindrance to free entry and departure—a challenge of enmity where no enmity is intended.

Moses, chosen by Jehovah to lead the Israelites out of Egypt, was a criminal refugee. Yet he was selected to be the mouthpiece of the greatest law given to the world, up to that time. He was a murderer in an age and in a society of murderers. He lived by his times and his associations. We do not repudiate the Ten Commandments because Moses fell short of modern ethical standards.

For his sins, David was not permitted to build the temple of Jehovah, but he has given to the world Scriptures of inspired sublimity and beauty. We do not discard his reveries and prayers because of his mistakes. To the contrary, we hold his words as priceless; we pray through them and find in them peace, protection and exaltation.

As a body of students and teachers, Unity accepts what the Spirit of Truth reveals as true, and lets all else go. We do not commend the failure of anyone to

live purely; we do not condemn failures of any kind. We know that a soul may receive a large measure of Truth along some line, and not be so progressive along others. Most distinct religious movements have been instruments of cruelty, at some period of their history. The standards of the age, the exigencies of the test, have caused crusades, inquisitions, massacres. These movements may have preserved the teachings they were meant to defend and popularize, but they were not according to the morals of the civilized world of today.

Jesus Christ never advocated force or reprisal, but his nominal followers have practiced both. His sweep of vision showed him the world as it was developed in the years when he walked the ways of Palestine; it revealed what should come before the gentleness of his Gospel should find full sway in the actions of his followers, and in the world at large. "Other sheep I have which are not of this fold," he said, knowing that in the minds of his disciples darkness yet struggled to hold its dominancy over the Great Light which was being kindled on the planet.

Jesus Christ gave Godspeed to all who spoke the speech of God. We do the same, knowing that by the sure law of the Word and its manifestation, every righteous utterance helps Godward any soul that speaks in the terms of the Truth.

CONTROLLING THE ELEMENTS

We are receiving numerous responses to our request for testimonials regarding weather control. These communications are highly instructive as to the methods which can be made effective in transcending the weather prophecies. The power of the Spirit in man is shown to be in mastery over the physical elements, so that in one more respect we are entering that relation with the Infinite in which "all these things" are added. We mean to have our pamphlet on this subject ready for our readers in a few months.

A CHRISTIAN DAILY NEWSPAPER

The announcement that the Christian Churches of America are sponsors for a movement for the publication of a Christian Daily, is a sign of the final adoption by the people of the Christ standard in all things. In a circular, issued by the promoters of the new daily, is this:

The Christian churches of this country have a membership of more than forty-two million people, enough to support a thousand daily papers; yet there is not one newspaper that dares, apparently, to nail a religious and a high moral banner to its mast-head, and those papers that are the most blase in their methods, that are able to procure the greatest scoops of high life scandal and low life crime, are the ones that are able to display affidavits showing the largest circulation.

We believe that this is not only utterly wrong from every standpoint of community interest and welfare, but also wholly condemnable from the standpoint of our Christian faith. The situation is intolerable. We want the spirit of Christ to control the daily press, we want his Kingship recognized,—and we are now taking the first step in that direction. The daily press, that "powerful moulder of public opinion," must no longer be the demon's weapon, counteracting all the good influences exerted by the church, the Sunday school, the Bible school, and the home, but must become the sponsor of truly Christian ideas and lofty, high-born sentiments.

The paper (to be published in Chicago) will be known as "The American Christian Daily," and the Company will endeavor to have its first issue out about September 1, 1920. The paper will be up-to-the-minute in every respect. So far as news service is concerned, we shall be able to compete with any metropolitan daily. The reader will get a newspaper instead of a magazine. We shall try to furnish news, good news, important news, news gathered from all over the world by press association leased wire service, special correspondence, special telegraph and cable service, and a first class staff of reporters.—*The American Christian Daily Company, 708 Garrick Bldg., Chicago, Ill.*

We welcome the new magazine, "Right Thinking," published by Right Thinking Publishing Co., Mercantile Library Bldg., Cincinnati, Ohio, \$1.00 a year.

May Cornell Stoiber is Editor; Claire Norton, Treasurer; Nettie B. Longhead, Business Manager; William D. Norton, Assistant Treasurer, and Agnes Dandy, Secretary. Blessings upon the new venture.

EASTER SCHOOL

It has been decided to hold a two weeks' intensive training course at headquarters in the spring, to round out the school year opened July, 1919. This school will open Sunday, March 21, and will close Easter Sunday, April 4. We shall be pleased to hear as early as possible from interested nonresident students who anticipate taking up the work being outlined for this coming session.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written to us for lists. We cannot grant the privilege to everybody; it is given to only those who we have reason to believe are sincere seekers for Truth. Application in this department must be made by the one who wishes his name published.

F. E. Burrow, Benton, Ark.

Lucia Roach, 39 North French Broad Ave., Asheville, N. C.

H. Fay Hixon, Kendall College, Tulsa, Okla.

Mrs. Clara Peebler, R. R. 7, Wichita, Kans.

Mrs. Ella M. Birdman, Hanover, Conn.

J. P. Clawson, 15 N. Pine St., Colorado Springs, Colo.

E. Mary Brenaugh, care of Dr. Muladin, Banka Mall Maternity Home, Kacheri Rd., Lahore, India.

Mary C. Hoffman, 36 Church St., White Plains, N. Y.

PUBLISHERS' NOTES

The American Standard Version of the Bible was made and authorized by the American Revision Committee, composed of Christian Scholars from the leading Theological Seminaries of all Evangelical Churches. These self-sacrificing Christian Scholars gave nearly thirty years' service to this translation and revision, and in their labors they not only had the use of all Scripture manuscripts in the original languages, but in addition, they had the translations of the English Bibles, of Wycliffe, Tyndale, Coverdale and Matthews, The Bishops Bible and the King James Bible. Besides this they had for comparison the recent translations and revisions made by Germany, France, Holland, Norway, Sweden and Denmark.

Unity has, therefore, chosen this version, known as the Nelson Bible, because of its accuracy. Large type, with full references; size 5¼ by 8 inches; keratol binding; price, \$3.50.

The March number of Unity Magazine will be devoted to a consideration of the Judgment faculty. James is the corresponding disciple. The systematic study of man's twelve faculties is proving of marked interest to our students as the following sample extract from a letter will testify: "I am inclosing my renewal for Unity for one year. What it means to me, I have no words to express. I am so glad that you are taking up the centers of consciousness, and I shall look forward to the coming of each number as eagerly as I would to a letter from a dear friend; that is really what Unity is to me,—a dear friend."

Occasionally we have a subscriber who requests that his magazines be sent in a plain wrapper, without any Unity printing on it. A "Plain Wrapper" Department will, therefore, now be opened for the accommodation of those who do not wish others to know of their association with Unity interests.

We trust that only those who feel it a necessity will avail themselves of the services of this new department, because it will entail much extra office work. But if a plain wrapper for your magazines will add to your comfort or convenience, do not hesitate to ask for it.

The twelve faculties of mind as represented by the twelve disciples of Jesus Christ, are the subjects of con-

sideration in Unity this year, as our subscribers have already learned. Special attention has been given in this number to Strength (Andrew). The March number will be given over to the development of Judgment (James), and the April issue to Love (John). This specializing upon each disciple as a representative of some power of the mind and body of man, will prove unusually interesting to all metaphysical students.

The following is an extract from a letter lately received by the publishing department: "To be quite frank, I sent for the Bank mostly for the sake of sending Weekly Unity to three friends. That little paper has been such a blessing to me, that I wanted others to have it. The prosperity part of it did not appeal to me so much for myself, for I have never cared greatly about money—have always been poor, but had sufficient faith to believe that God would give me all necessary things. Your literature, however, has been a great help in giving me a better understanding of God as my supply and of my own privileges and powers as his child—heir of God and joint heir with Christ."

Every now and then some one asks if Wee Wisdom is suitable for a child of certain years. The magazine is adapted to children of all ages, from the tiny tot who can only enjoy the pictures, to the high school boy or girl who can gain from it, not only knowledge and entertainment, but also an inspiration for easy and right methods of studying lessons. Then don't forget that Wee Wisdom is a magazine for all children. Indeed many of our adult subscribers say that they read it themselves with avidity.

Here's hoping nobody will think we're bragging. But we feel that we must let you all in on the good news! The subscription list for Unity Magazine has increased by thousands since a year ago, and the Wee Wisdom list is multiplied by two. Christmas literature went rapidly. It was only by long hours of overtime work in the bindery, order, and mailing departments that the orders could be filled. Rejoice with us in the glorious spreading of the Lord's work!

The keynote of this issue being "Strength," can't we interest you in our compilation of Unity lectures, known as "Temple Talks?" These treat first, last, and all the time, on the attainment of spiritual, mental, and physical strength. The "Talks" are bound in such attractive little pocket volumes that we'd like to feel that you are always carrying

one about with you to take out in a spare moment. See page 193 for particulars.

Can we saunter contentedly along, basking in the sunlight of Truth, yet knowing that others are literally groping for the light?

Let us be up and doing! Let us resolve this instant to help illumine the pathway of those who are reaching out for the open door which leads into the full-orbed day of Truth. Let us usher in the new year by sending Unity, Weekly Unity, or Wee Wisdom to some hungry soul.

We wonder if our readers realize that the price of Unity publications has not been advanced—and that this is quite exceptional since the cost of work and materials has so greatly increased. Few magazines are now published at the old price. It might be a good idea for our interested readers to tell their friends about the low price of Unity publications while they are recounting the other unusual features of Unity, Weekly Unity, and Wee Wisdom.

Tell your friends that Unity periodicals teach the practical application of the doctrine of Jesus Christ, and that when they subscribe for Unity, Weekly Unity, and Wee Wisdom, they are not patronizing the organs of any sect. In passing, it should be a most comforting assurance to all of our readers that in these tumultuous days they are getting the pure unadulterated teachings of the Master from this radiant Truth center.

Several generous contributions have lately been made to the "prisoners' fund" which is operative under the kindly auspices of the Silent Seventy. If we can contribute to the comfort, solace, and uplift of those within the prison walls, by furnishing the means through which Truth literature reaches them, we are tilling still new acres in our Father's field.

A subscriber, with a heart full of gratitude, writes: "We were caught in those strikes in Oakland, and have had terrible times, as there were thousands out of work. We have learned a great lesson, and we are very thankful for your help; for we could never have pulled through, if it had not been for your sustaining literature."

A dainty pocket edition of "Lessons in Truth" now comes bound in an exquisite French blue paper, designed in a darker tone, and heavy enough to be durable. Many

patrons of the Unity Library have been selecting a copy of this edition, in preference to the regular size paper bound copy of the book. Price, 50 cents.

Have you been in a position to hear the people praise Wee Wisdom? Well, we have; and great is our satisfaction in knowing that the Christmas number brought joy to so many of His little ones.

If you are interested in a generous assortment of tracts on several different subjects, use this economical and convenient way of securing information. See page 183 for particulars.

“Weekly Unity means as much to me as my bread and butter. I cannot ‘keep-a-goin’ without it. I know that only love and success can come to students of Weekly Unity; therefore, I do not wish to miss a copy.” A line from one who renews promptly.

“I was glad to read that a California physician is as eager for Wee Wisdom as any of the Wees. I am one of the grown-ups who enjoy the paper very much.” So writes a correspondent.

Are you confronted by business problems and perplexities? You are invited to submit them to the “Men’s Extension Department” of Weekly Unity for consideration.

If anybody owes you money and will not pay, read the Men’s Extension Department in Weekly Unity for Dec. 20, 1919, and learn how to get your money!

Have you secured one of the beautiful Unity Calendars for 1920? Please order promptly, as the supply is running low.

QUESTION HELPS FOR LESSONS IN TRUTH

The main ideas in the “Lessons” are suggested by a list of questions, varying in number from twenty to thirty for each lesson. Students who are using the “Helps” express themselves as being able now to study “Lessons in Truth” more intelligently than they have done heretofore. And naturally so, because those who compiled the questions have had long experience in teaching classes of Truth students. This enables them to frame leading questions that stimulate new trains of thought. 35 cents will bring you this valuable study help.

A SET OF TRACTS

Much in Little

Consisting of several generous assortments each with a predominating theme:

Prosperity

Health

Regeneration

Bible Interpretation

Soul Development

Vegetarianism

The prosperity assortment covers such subjects as "The Saving Habit," "How to Handle Substance Spiritually," "All Sufficiency in All Things," "Prosperity in the Home." One leaflet alone, "Talk Abundance—Have Abundance," throws the searchlight on one of the fundamental factors in attaining true success.

The health series will assist you in establishing the relation between righteousness and health through recognition of the divine, vitalizing power native in man. Besides considering this universally absorbing subject of health from its manifold aspects, a miracle healing and how it was done, is recounted. One tract in this lot, "Practical Christianity," containing an explanation of the teaching of the Unity School of Christianity and its relation to some modern cults, makes clear to our readers the position that we hold among the adherents of various advocates of advanced thought.

Among the tracts under the general heading of "Bible Interpretation," you will find one on the Apocrypha; another, "The Teaching of the Scriptures Concerning Eternal Life;" still another, that translates the ninety-first Psalm into the terms of an insurance policy: and yet another article taken from the American Magazine on "The Book That Has Helped Most in Business."

"Soul Development" contains articles on "The Silence," "Spiritual Judgment," "Enduring Words," and other uplifting themes to help in the growth of the upward-striving searcher for Truth's message.

Vegetarianism is a matter engaging the attention of many advanced thinkers—indeed even of the multitude, since meat has so advanced in price. Some of the tracts in this series consider the vegetarian diet as a spiritual and remedial agent only. Others treat on kindred aspects of the big question, Vegetarianism.

Regeneration, the life to which the adepts of all time have consecrated themselves, has only recently become a theme for metaphysicians to dilate on and spread broadcast as a teaching possible of attainment for the many now,

and for the mass, ultimately. "Life and Sex," by Charles Fillmore, "Conservation," "Regeneration the Way to Redemption," are sample tracts in this group.

Collect a little library of handy literature which can be kept in the pocket and read on the street car, at the noon hour, or during any moment of leisure. Price, 25 cents for each assortment.

TEXTS ON STRENGTH

Jehovah, the Lord, is my strength.—Hab. 3:19.

Keep silence before me, . . . and let the peoples renew their strength.—Isaiah 41:1.

Strength and gladness are in his place.—I Chron. 16:27.

With him is strength and wisdom.—Job 12:16.

In quietness and in confidence shall be your strength.—Isaiah 30:15.

I love thee, O Jehovah, my strength.—Psalm 18:1.

The God that girdeth me with strength, And maketh my way perfect.—Psalm 18:32.

Jehovah will give strength unto his people.—Psalm 29:11.

Unto thee, O my strength, will I sing praises.—Psalm 59:17.

*And my God is become my strength.—Isaiah 49:5.
—The American Revised Version.*

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries that the Silent Unity "Class Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in March Unity Magazine:

CLASS THOUGHT

Held daily at 9 p. m.

March 20 to April 20, 1920

*I am the love of God made manifest as radiant
health and harmony.*

PROSPERITY THOUGHT

Held daily at 12 m.

March 20 to April 20, 1920

I am the rich substance of God made manifest.

THE SILENT SEVENTY

"The Lord appointed seventy others."—Luke 10.

The Silent Seventy is the department of Unity work organized for the special purpose of distributing free literature. You who have been benefited by the study of Truth and who desire to help others to see the Light are invited to join the Silent Seventy and take up this work. There are no membership dues; however, free-will offerings are welcome. Write the Secretary for bulletin and further information. Each month we publish testimonials; this month we give the following:

Penitentiary, Philadelphia, Pa.—I received your letter, also a large assortment of reading matter. I very highly appreciate your kind, instructive letter, and have clipped the paragraph which so beautifully illustrates Matt. 25:40, so that I could pass it around. I have had nothing but encouragement in my efforts to handle the literature.—*A. K., S-70, No. AM-46.*

Omaha, Neb.—Since becoming one of the Silent Seventy, I have been really working for Unity. I am so eager that it become widespread. I have been getting bread from a bakery where everything seemed to be in a muddle, no system and nothing clean. I took with me one day a magazine, a Weekly and a Wee Wisdom, and asked the mother and daughter if they wished to read them. They seemed much pleased to get them, and now, after two weeks, they have subscribed for both Unity and Weekly, and have purchased "Lessons in Truth." Their bakery is clean and orderly, and the kitchen, into which one looks from the bakery, has taken on an orderly appearance. I can hear singing of different voices now as I go in, and the faces of everyone of them (five) have changed from worried, selfish looks, to open, smiling, pleasant looks; they are pleasant to customers, and business is improving. Heaven bless Unity.—*Mrs. G. F. G., S-70, No. RR-21.*

St. Louis, Mo.—Will you kindly send me an assortment of literature for distribution? It is only a few months ago that I took up Unity, but it has done so much toward brightening my life that I want to pass it on. The literature is always kindly received, often with inquiries for more; sometimes the receivers ask if they can keep the magazine or give it to a friend whom they know it would just suit.—*Mrs. E. H., S-70, No. VV-41.*

IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your subscription to Unity Magazine please renew at once. When a yellow blank is found under this notice, it means that your subscription expires this month. If the blank is placed in this issue, your renewal should reach us before the first of March to avoid missing the next number. Use money order if possible, but bills or two-cent stamps may be sent at our risk.

UNITY PROSPERITY BANK

Does It Bring Returns?

Is the Alpha and Omega of the practical man of today.

People are so busy that they will only give attention to "a sure thing." And rightly so. Human beings are gradually coming into an instinctive recognition, one might say, of the great truth that man is "master of his fate, and captain of his soul."

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It Brings Returns!

See pages 195 and 196 of this magazine for description and blank.

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CHARLES FILLMORE

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CHARLES FILLMORE

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by CHARLES FILLMORE

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CONCERNING THE UNITY PROSPERITY BANK

Why Necessary.

Men and women everywhere are searching for, and will be satisfied with only that which is practical. When the hidden principles of life are discerned by them, they will not accept those principles wholly until their practical values have been discovered. It seems quite necessary to find a working basis for the science of life before mankind will endeavor to apply its laws; in this respect the Unity Prosperity Bank Plan supplies the demand by giving the world a practical lesson in demonstrating the truth and reality of the principles of Prosperity.

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From the time that the Plan was first used it has been an extraordinary success. A great number of our readers have requested the Bank because they realized that the Plan would help them establish their prosperity on a more permanent foundation, and at the same time give an opportunity to send *Unity Magazine* to three persons who need the ministry of this helpful periodical. So with the Prosperity lessons and prayers for success there is sent a Unity Bank in which the applicant deposits the subscription price of the magazine he sends to friends. Prosperity instructions accompany the Bank. Application blank for the Unity Prosperity Bank will be found on the next page.



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Tenth and Tracy Ave., Kansas City, Mo.

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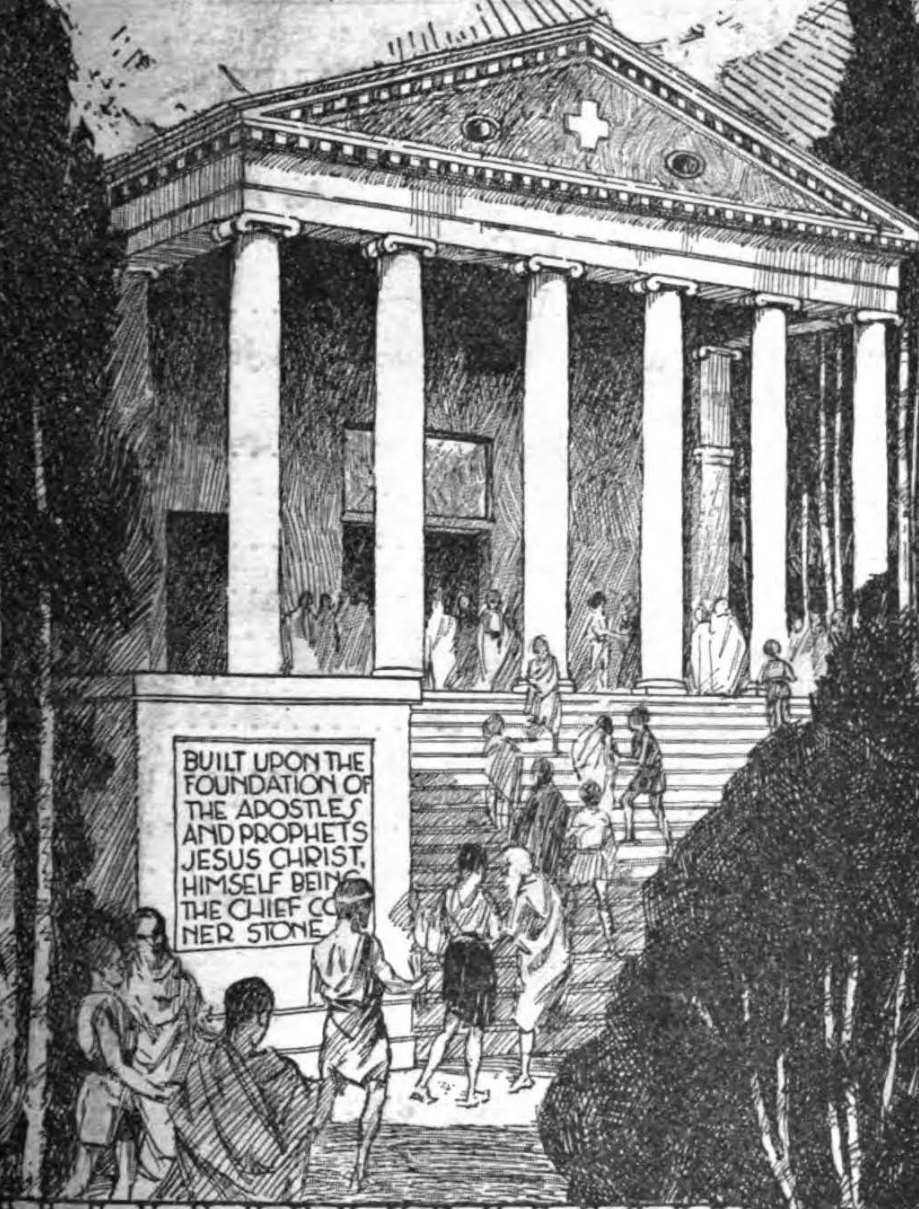
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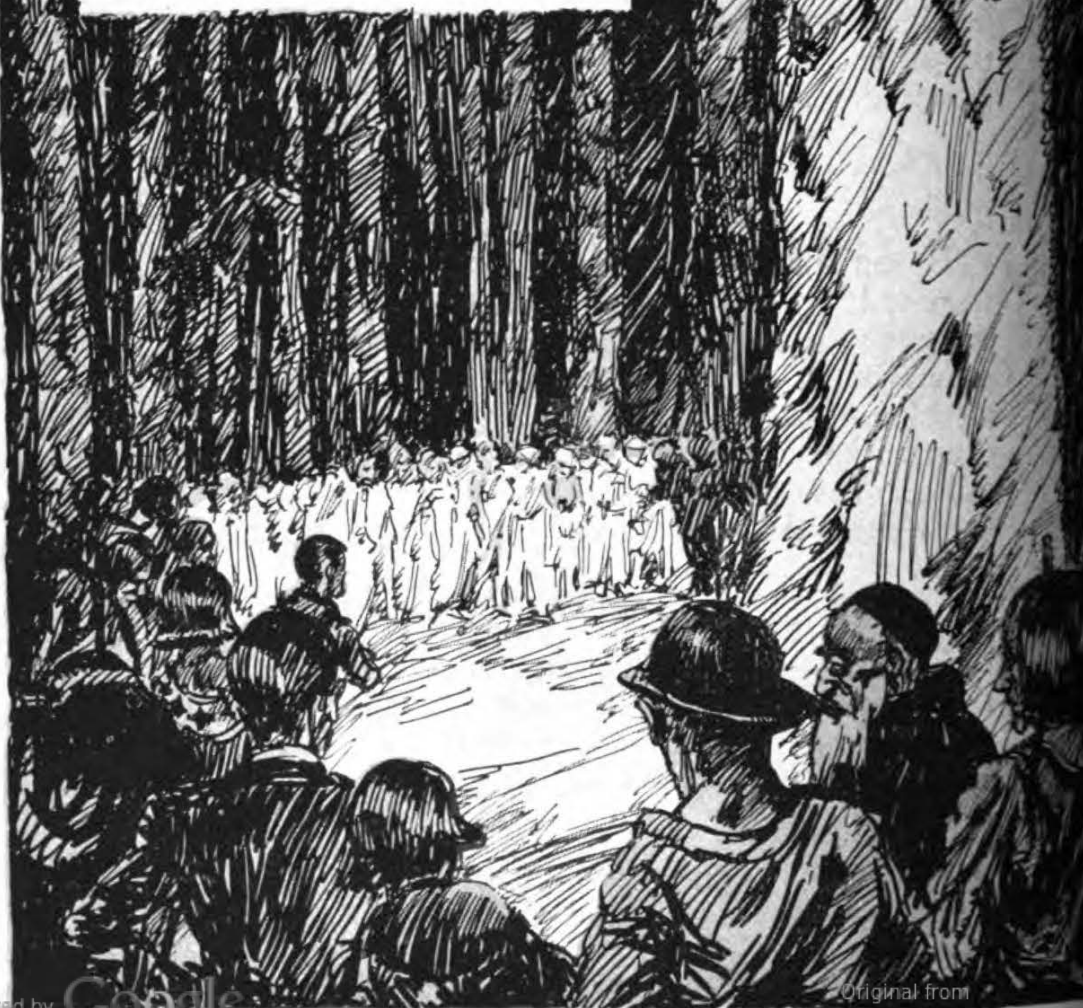
God is in
the midst of
thee and
will preserve
thee

UNITY



MARCH, 1920

Jehovah thy
God is in
the midst
of thee, a
mighty one
who will
save. -Zeph.3:17.



UNITY



BUILT UPON THE
FOUNDATION OF
THE APOSTLES
AND PROPHETS
JESUS CHRIST,
HIMSELF BEING
THE CHIEF COR-
NER STONE

MARCH, 1920



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UNITY

DEVOTED TO PRACTICAL CHRISTIANITY

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WISDOM—JUDGMENT

CHARLES FILLMORE



WHICH is the greater, Wisdom or Love?

After long study of the fine analysis of Love given by Paul in the thirteenth chapter of First Corinthians, Henry Drummond pronounced love to be "the greatest thing in the world." His conclusion is based on the fine setting forth by Paul of the virtues of love. Had there been as good a champion of Wisdom, the author of "Love; the Greatest Thing in the World" might not have been so sure of his conclusion. It goes without argument that love wins when everything else fails, but notwithstanding her mightiness, she does make a lot of blunders. Love will make any and every sacrifice for the thing she loves; on the other hand, she is enticed into trap after trap in her blind search for pleasure. It was this kind of love that caused Eve to fall under the spell of sensation, the serpent. She saw that the fruit of the tree was "pleasant to the eyes." She followed the pleasure of life instead of the wisdom that would have shown her how to use life. We have ever since had a lot of pleasure and pain, or good and evil, as the result of Eve's blind love.

You ask, What kind of people would we be if Eve

and Adam had been obedient to the Lord of Wisdom instead of obeying the sense of love? This is one of the biggest questions you or anyone can ask. It has been debated up one side and down the other, ever since people began to reason. It has a double answer, and those who get the first will claim it is correct, and those who get the second will assure you that there can be no other conclusion. The question hinges on one point, and that is, whether it is necessary to experience evil to appreciate good. If it were possible for man to know all the wisdom and joy of the Infinite, he had no necessity of experience with the opposite. But do we have to have pain before we can enjoy pleasure? Does the child that burns its hand on a hot stove have a larger consciousness of health when the hand is healed, or has it learned more about stoves? Unnumbered illustrations of this kind might be given to show that we learn the relations existing between things in the phenomenal world by experimentation. But if we apply this rule to sciences that are governed by absolute rules, the necessity of knowing the negative fails. To become proficient in mathematics it is not necessary to make errors. The closer one follows the rules in exact sciences, the easier and more successful the demonstrations. This goes to prove that the nearer one approaches the absolute, or cause side of existence, the greater is his understanding that wisdom and order rule, and that he who joins wisdom and order rules with them.

God knows that there is a Great Negative, which is a reflection of his positive, but he is not *conscious* of its existence. We know that there is an underworld of evil, in which all the rules of civilized life are broken, but we are not *conscious* of that world because we do not enter into it. It is one thing to view error as a thing apart from us, and quite another to enter into its consciousness. In the allegory of Adam and Eve, the man and woman were told by Wisdom not to "eat," or enter into consciousness of the fruit of the tree of the knowledge of

good and evil. But the pleasure of sensation (serpent) tempted them, and "they did eat."

When one has entered into the *feeling* side of life, the law of unity is fulfilled, and the heavens (mind) and earth (body) are united. When this union becomes a habit, the *I Am* is submerged or "buried" in the earth. The wisdom or knowing side of man is ignored, and a realm of consciousness is established that regards the material universe as the only reality. But the Lord, the knowing side of man, talks to him in the "cool of the day." In the heat of passion and the joy of pleasure, man does not listen to the "still, small voice," but in the "cool of the day," that is, when he cools off, he reflects, and he hears the voice of Wisdom and Judgment saying, "Where art thou, Adam?"

The "great day of judgment," which has been located at some fateful time in the future when we shall all be called before the judge of the world and have punishment meted out to us for our sins, is every day. The translators of the New Testament are responsible for the future "great judgment day" bugaboo. In every instance where judgment was mentioned by Jesus, he said "In a day of judgment," but the translators changed the *a* to *the*, making it appear a definite time in the future, instead of the repeated consummations of causes that occur in the lives of individuals and nations. We know that we are constantly being brought to judgment for transgressing the laws moral and physical. Yet back of these is the spiritual law, which the whole race broke, and for which we suffer. It was for the mending of this broken law that Jesus came.

When we awaken to the reality of our being, the light begins to break upon us from within, and we *know* the truth. This is the quickening of our James faculty. When this occurs, we find ourselves discriminating between the good and the evil. We no longer accept the race standards nor the teaching of the worldly wise, but "judge righteous judgment." We

know with an inner intuition, and we judge men and events from a new viewpoint. "Knowledge comes but wisdom lingers," sings the poet. This pertains to intellectual development only. When man kindles the inner light, he *speaks* the word of authority to his subjective faculties. Jesus represents the Son of God consciousness in man, to whom was given "dominion over all the earth." The Son of God man is wholly spiritual, and he uses spiritual thoughts, words, and laws, in all that he does.

When Jesus "called his disciples," he spoke silently to the faculties in soul that preside over and direct the functions of mind and body. When he "called" Peter, James, and John, there was a quickening in his consciousness of faith, judgment, and love. These three disciples are more often mentioned than the others with him in his works, because they are most essential in the expression of a well-balanced man. Andrew (strength) was also among the first called, and he represents that all-round stability that lies at the foundation of every true character.

"James the Just," was the title bestowed upon the first bishop of Jerusalem by historians. There were many Jameses among the early followers of Jesus, and there is some doubt as to whether James the Just and James the disciple are identical. However the preponderance of authority is in favor of his having been one of the twelve.

An analysis of man in his three-fold nature, reveals that on every plane there is a certain reflective and discerning power of the mind and its thoughts. In the body, conclusions are arrived at through experience; in intellect, reason is the assumed arbiter of every question; in Spirit, intuition and inspiration bring the quick and sure answer to all the problems of life. Jesus was the greatest of the teachers of men, because he ran the gamut of knowledge from the highest to the lowest. He did not blight the senses by calling them "error" (be-

cause they are limited in their range of vision), but he lifted them up. He took Peter, James, and John up into the mountain, and was transfigured before them. When we realize the spiritual possibilities with which we are endued by omnipotent Mind, we are lifted up, and all the faculties that we have "called" are lifted up with us. "I, if I be lifted up from the earth, will draw all unto myself (Diaglott).

Wisdom, justice, judgment, are grouped under one head in spiritual consciousness. Webster says, "The ground of reason in judgment, which makes conclusions *knowledge*, is found in the connecting link that binds the conceptions together." This authority also says that in religion there is the postulate of a judgment through direct perception of the Divine Law.

Sol-o-mon, the Sun man, or *solar-plexus* man, when asked by the Lord what he should give him, chose wisdom above riches and honor; then all the other things were added. Sol-o-mon was also a great judge. He had a rare intuition, and he used it freely in arriving at his judgments. He did not rest his investigations on mere facts, but sought out the inner motives. In the case of the two women who claimed the same infant, he commanded an attendant to bring a sword and cut the child in twain and give a half to each woman. Of course the real mother begged him not to do this, and he knew at once that she was the mother.

This appeal to the affectional nature in man for judgment in its highest, is in harmony with Divine Law. We have thought that we were not safe in trusting our feelings to guide us in important issues. But spiritual discernment shows that the quick-knowing power of man has its seat of action in the breast. The breast-plates worn by Jewish and Druidical high priests had twelve stones, representing the twelve great powers of the mind. Ready insight into the Divine Law was the glory of the high priest. Jesus is called the high priest of God, and every man's name is the name Jesus, writ-

ten large or small, according to his perception of his Son of God nature.

Intuition, judgment, wisdom, justice, discernment, pure knowing, and profound understanding, are natural to man. All of these qualities, and many more, belong to us every one by and through our Divine Sonship. "Ye are gods, And all of you sons of the Most High!" the Christ proclaims in us all. Paul saw Christ waiting at the door of every soul when he wrote, "Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee."

A quickening of our Divine Judgment arouses in us the Judge of all the world. "The wisdom that is from above is first pure, then peaceable," etc. When we call this righteous Judge into action, we may find our standards of right and wrong undergoing rapid changes, but if we hold steadily to the Lord our Supreme Guide, we shall be led into all righteousness.

Let all those who doubt the infinite law of justice working in all things, now take heart and *know* that it has not worked in their affairs because they have not "called" it into activity in the creative center of the soul. When we call our inner forces into action, the Law Universal begins its great work in us, and all the laws both great and small fall into line and work for us. We do not make the law; the law *is*, and it has been established for our benefit since the foundation of the world. Jesus did not make the law of health when he healed the multitudes; he simply called it into expression by getting it recognized by those who had disregarded its existence. Even those who practice the carrying out of man-made laws, recognize that back of the judge is the law out of which he reads. Blackstone says, "The judgment, though pronounced and awarded by the judges, is not their determination or sentence, but the determination and sentence of the law." So we who are carrying forward the fulfillment of the law as inaugurated by Jesus, should be wise in recognizing that

the law already exists right here in all its fullness, waiting for us to identify ourselves with it and thus allow it to fulfill its righteousness in us and in all the world.

THE PERFECT LAW

The law of Jehovah is perfect, restoring the soul:
The testimony of Jehovah is sure, making wise the simple.

The precepts of Jehovah are right, rejoicing the heart:
The commandment of Jehovah is pure, enlightening the eyes.

The fear of Jehovah is clean, enduring for ever:
The ordinances of Jehovah are true, and righteous altogether.

More desired are they than gold, yea, than much fine gold.

Sweeter also than honey and the droppings of the honey comb.—*Psalms 19:7-10.*

THE COMFORTER IS THE JUDGE

Nevertheless I tell you the Truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you. And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to the Father, and ye behold me no more; of judgment, because the prince of this world hath been judged.—*John 16:7-11.*

So then as through one trespass the judgment came unto all men to condemnation; even so through one act of righteousness the free gift came unto all men to justification of life.—*Romans 5:18.*

Jehovah ministereth judgment to the peoples:
Judge me, O Jehovah, according to my righteousness, and to mine integrity that is in me.—*Psalms 7:8.*

JUDGMENT, THE GUARDIAN

LOWELL FILLMORE



JUDGMENT is the faculty which enables us to make decisions. It is a very important faculty, because by it the trend of our growth and unfoldment physically, mentally and spiritually is determined.

Judgment stands at the door of our life and decides what things shall enter and become a part of us. It determines what we shall eat, what we shall wear, where we shall go, where we shall live, what kind of work we shall do, how we shall act, what we shall read and study, who our friends shall be, what thoughts we shall think, whether we shall follow unselfish leadings or personal, selfish desires, and whether we shall serve God or mammon.

If our decisions bring beneficial results, we say that we have good judgment, but if the results are adverse, our judgment is looked upon as poor.

Good judgment is a possibility in everyone, but it must be developed. Some individuals have cultivated good judgment along a particular line, perhaps in business, in judging cloth, wheat, or human nature. These judgments are based largely upon observation and experience. Everything is judged through a sense of relation. One kind of cloth is good, because it is more durable than another kind. A distance is long or short, in comparison with some other distance. The distance from our front gate to the street corner is long, as compared with the distance from our door to the gate, but it is short as compared with the distance to the next town, which in turn is short as compared with the distance to Europe.

When we were children, the penny was a large sum of money. It became smaller as we grew up and compared it with a dollar.

This kind of judgment is based on the relation of certain things or qualities to other things or qualities. In the summer, we judge a day to be cold when the thermometer reads fifty degrees, while the same reading in winter is judged to be warm. Our judgment of cold and warmth in these cases is based on comparison.

Because some individuals go a little farther than we do in certain tendencies, we call them bad people. The relatively good persons compared with the saints, would doubtless seem evil by contrast.

These judgments are all based upon appearances. The Christ teaching affirms that we are not to judge by appearances, but that we must judge righteous judgment. What is righteous judgment? It is judgment based upon an absolute reality.

In most people, the faculty of judgment is developed on the intellectual plane, only. This faculty can be quickened spiritually, and, in fact, it is only a shadow of a faculty until it is quickened spiritually.

When it is quickened, it bases its decisions on the broad, clear vision of absolute principles. It comprehends the secondary value of relative things, but places the highest value on the Absolute Truth. Back of relative good and evil, it sees absolute, unchanging good, which cannot be affected by conditions. Back of material substance, it sees absolute Spirit Substance, un-failing and indestructible. Back of time, it sees absolute state of Being, the omnipresent Now, which is eternity. Back of sickness and health, it sees absolute well-being. Back of human love and hate, it sees absolute, never-failing love.

Judgments based on appearances, are but imperfect views of Truth.

Man is perfect in Spirit. In our intellectual judgment, we see him as having health in varying degrees. This is only a limited or distorted view of the true conditions of the Son of God.

The true condition is brought into evidence when

we recognize it. When we see a criminal, we are judging his degree of goodness by appearances. In order to judge righteously, we must get a broader view of good, so that we can see the true and perfect man in him. This righteous view helps him to bring forth his good. Condemnation only hides his good deeper under distorted thought images.

Goodness is man's natural expression, and it will manifest when it is set free from unnatural ideas about goodness.

The good in every one will shine forth when it is recognized by good judgment. Jesus said that we must not judge, if we would not be judged.

When we condemn any one, we are setting into operation certain limiting conditions in the invisible thought realm, which in turn will condemn us by causing sickness in our bodies or trouble in our affairs. We condemn others and others find fault in us.

We accuse some one of being stingy, and pretty soon, if we don't change our minds, our financial affairs begin to dwindle. The stingy thought has begun to work out in our affairs. Jesus' teachings point to the principle that as we deal with conditions and other people, we will be dealt with by the invisible laws. "Release, and ye shall be released." "Give, and it shall be given unto you."

The principle is well stated in these words of Jesus, "What things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven." When, through our undeveloped judgment, we see only a distorted image of the real perfection in those about us, and proceed to condemn them, placing them under certain mental restrictions, or limitation, we are binding perfection on earth and it will be bound in heaven for us. By seeing good about us we loose the good in heaven, the spiritual realm.

One of our healers tells the story of a woman who

was suffering from a tumor. When she was questioned by the healer, it developed that she had been carefully saving a portion of her husband's salary against a rainy day. She had attached so much importance to this money that it took a great deal of her thought. The healer saw that she was cultivating a strong belief in the reality of material money. This was binding substance on earth, and it was bound in heaven, as a result. The accumulation of matter appeared in her body. This condition soon disappeared when the healer showed her how to get rid of the idea of the material reality of money.

In developing good judgment, we free everybody and everything about us from the limitation of appearances, and the result is that the perfect man in heaven is made free to manifest in our outer lives.

When we see evil, we are judging according to appearances. When we see good, we are judging righteous judgment, and we are opening the way for the kingdom to come on earth as it is in heaven.

THE MISSION OF THE JUDGE

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. For God sent not the Son into the world to judge the world; but that the world should be saved through him. He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God. And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil. For every one that doeth evil hateth the light, and cometh not to the light, lest his works should be reproved.—*John 3:16-20.*

“There's a real grace of character in forgetting the things which disturb the harmony of life.”

JUDGMENT

E. V. INGRAHAM



WITH what measure ye mete, it shall be measured unto you," is the sign at the crossroads which marks the parting of the ways leading to materiality or to spirituality. We progress in the direction which we choose, as our judgment formulates the ceaseless flow of creative energy as it passes through our consciousness on its way toward manifestation.

In thinking upon this subject and what would best illustrate it, there came a vision of the great piles of paper in the Unity stock room. While looking upon these great white piles, we think principally about just one thing—paper. There is nothing about it to particularly characterize it except color and size of sheets; it is just paper. However, it sooner or later is cut up into various sizes, passes through presses, folders, staplers, and through the hands of many faithful workers, each process adding to its character, and when it comes out we seldom think of it as paper. Something has given it character, and we now call it book, magazine, tract or any one of a thousand other things which come out to meet the various needs of those who call upon us. Paper still, but this fact is almost lost sight of.

As the pure white paper is sensitive to ink, so is the moldable, creative stuff (the pure and indestructible Substance, out of which all things are made), sensitive to our every thought. It passes through our minds in a never ending stream, and out of it we make our bodies, our environments, and our worlds. In the formulating process we too often forget what it really is, and add to the forms before us the further stamp of materiality.

This is the part which judgment plays in the process of our *becoming*, and we in turn are judged by our past judgments. This being true, then what manner of judg-

ment is that righteous judgment with which we are commanded to judge? Have we not all, at some time in our lives, known a great judge, who, with only one idea, and that of justice, sought to hand down a righteous decision? What was his method of procedure? Was it not to gain all possible evidence, weigh it carefully and form his decision only when all possible facts were before him? Have you considered what sort of a man this judge was? He was big-hearted, kind, generous, compassionate, the sort of man who was looked up to in his community. Is it not a self-evident fact that this great character was the direct result of his constant desire to give justice? It is, then, an easy matter for us to conclude that a just judgment or a righteous judgment is decision based upon a knowledge of all the facts in the case.

This illustration offers still another lesson for us. Have we not known of instances where all available facts have failed to bring justice where it belonged? If this be true, how faulty must be some of our past judgments when we based our decisions upon one or two facts, and sometimes on groundless statements of some one else!

Dr. Frank Crane has given us some rare advice in this respect, and to help us in a further consideration of the subject we quote the following:

Don't imagine that you have to form a definite opinion on every subject that arises. Nine-tenths you must just lay on the shelf and await further evidence. The way to be an intelligent and well informed person is to begin by being an honest agnostic.

Keep open-minded. Be hospitable to new ideas. When you hear some opinion that strikes you as all wrong, try to get the holder's point of view, try to understand his conviction.

Beware of expediency, which is the immorality of the intellect. Never express an opinion merely because you think it will make a good impression, or because it sounds clever, or because you think it is safe, or will pay you, or will do others good.

Have fixed principles, not fixed opinions. Principles are the mudsills of truth; they should not change. Opinions ought to change as you get new information.

Think as a judge, not as a lawyer. There is no opinion so crazy that you cannot, in the heat of argument, and in the anxiety to prove your case, find many arguments for it. Try to understand, to get at the truth, not to prove you are right.

Never mind about being consistent. Be honest.

Listen to those who differ from you; be careful of yourself with those who agree with you.

Nothing is more beautiful than utter loyalty to truth, and a willingness to acknowledge it wherever you find it, and to follow it wherever it may take you.

Let it be remembered that no condition or circumstance as it appears from every external viewpoint, offers all the facts in the case. Back of it all is the inevitable working of the hand of God, and until we can discern this phase of the situation we are incapable of rendering a righteous judgment. Did not the Christ teach, "Judge not according to appearance"?

But judgment is not confined to the formulating of opinions in regard to things, conditions and circumstances. It is the first faculty of mind which enters into the formation of every idea in consciousness. It is the faculty by which we standardize everything that passes before the vision of the mind.

Let us consider for a moment the idea of life, and the difference between the way we judge it and the way it stands in the face of a just judgment. We say that life is measured by years and covers a span of, say three score years and ten; then, we say, perchance at some future time we will enter into a broader, fuller life beyond the change called death. This is measuring life according to its apparent aspects, coupled with a hope of an extension in an intangible future. The fact that we sometimes fail to take into full account is that life is a gift of God, and God is omnipresent. If omnipresent, there is a fuller, freer phase of this great gift, if we but contemplate its existence in relationship to God in the

great eternal now. In a way, we have measured all the great gifts of God in us, in our world, and in our universe, according to our limited vision of them, failing to take into account the greatest aspect of them all, and to that degree our judgments have fallen short of justice.

One of the most common forms of our misjudgment is known as gossip, for it is often the result of merest suggestion. One writer has said that "gossip is the greatest sin, because it is a sin against love." Should we wait until we have all the facts in the given case, our speech in regard to others always would be kindly, charitable and considerate. We can be certain that if we would speak ill of anything we have yet to learn some great thing in connection therewith, and can well afford to withhold our judgment until a more enlightened day. Little do we realize the burden we inflict upon ourselves and those about us by expressing our unenlightened opinions.

We often see representatives of different institutions, with the same great object in view, judging each other in an unkindly way, each pointing out where the other is wrong, thereby creating strife where there should be harmony because of their common purpose. If they would but stop to realize the truth of the situation they would recognize that they were coworkers in a common cause. Because they differ in their ideas and methods does not indicate that either is wrong. If an honest consideration of each on the part of the other were brought into action, they would find they but complement and strengthen each other.

If you and I feel that we have a mission to help the world, we should be glad indeed to know that there are others in the field who have seen the same vision, though they may be working out their vision in a somewhat different manner. In reality, all that they do is lighten-ing our task to that degree. On the other hand, if we brand our coworkers as unjust, we are working to increase our own burden and to defeat our own cause.

We are all members of one body, even the body of Christ, and the sooner we recognize this fact the sooner we will all come to work together in establishing the kingdom of God in the earth.

There are on the earth today, hundreds of religious movements. These movements do not all work in harmony. They judge each other as untrue, because they do not happen to agree upon certain minor points which are involved in the methods employed for the carrying out their particular ministry. Each one of these institutions should be allowed to judge individually as to whether its methods bear fruits in harmony with its great central purpose, for by the fruits each will be enabled to determine the good or ill of the methods employed. If Catholic and Protestant, Christian Scientist, and Advanced Thoughtist would all stop for a moment, consider their common purpose and unite in thought and act upon the overwhelming points of agreement—the great essential points—the whole world would be transformed in a surprisingly short space of time. When we emphasize points of seeming difference, we become separated by an ever widening gulf. But if we really understood each other, these differences would not exist. On the other hand, if we would all look for, study and emphasize the points upon which we agree, we would become so enthused with the impetus given our work through coöperation that differences would be forgotten.

Nor is this idea confined to religious movements. Capital, labor, and all governmental organizations, have as their foundation the good of humanity at large. They make the mistake of studying differences, and conclude that they are in opposition. The next false step is an effort to destroy or dominate that which seems to oppose. This is another evidence of mistaken judgment. These organizations are not competitive, but are really coöperative institutions, because of their common purpose. They will eventually discover this fact and work together for common benefits.

We are essentially all one, because one is our Father, even God. When we have learned to work together as one, judging all things, people, and organizations as one, we will be putting into operation a principle which will cause the desert places in the life of the race to blossom as a rose and to bear fruits unto the Creator of all—God.

THE SALUTATION OF THE DAWN

Listen to the exhortation of the dawn!

Look to this day!

For it is Life, the very Life of life.

In its brief course lie all the

Verities and Realities of your Existence;

The bliss of growth,

The glory of action,

The splendor of beauty;

For yesterday is but a dream,

And tomorrow is only a vision;

But today, well lived, makes

Every yesterday a dream of happiness,

And every tomorrow a vision of hope.

Look well therefore to this day!

Such is the Salutation of the Dawn.

—*From the Sanskrit.*

A PRAYER

Almighty God, by thy eternal word, my Creator, my Redeemer and Preserver, who hast in thy free goodness glorified me with the capability of knowing thee, the one and only absolute Good, the eternal *I Am*, as the author of my being. With inward prostration of my will and affection, I adore thy Infinite Majesty. To thee, great omnipresent Spirit, whose mercy is over all thy works, who now beholdest me, who hearest me, who hast formed my heart to seek and to trust in thee; in the name of my Lord and Savior, I humbly command and commit my body, soul and spirit.—*Lord Coleridge.*

JUDGMENT AND JUSTICE

Lesson Eleven

ALICE RUTH



MISS GOODWIN was flitting down the hall, laden with various articles of feminine apparel, when Mrs. Parker met her with the query, "What's going on, now?"

"I'm getting my belongings together, Mrs. Parker, in readiness to pack my trunk. My patient is well," she smiled, "and no longer needs me. But I shall never forget the wonderful lessons I've learned here, and I'm going to ask Mr. Seamour for a list of books, that I may study this very practical Christianity. It is a science transcending all other sciences.

"Think of the many weeks I did my best to ease your suffering, with medicines and external applications, and less than a half hour of prayer made you a well woman!

"I have always believed in Christ, but all at once he became a living Presence and a Power that I can never doubt.

"All my plans stop, while I study the one Mind and my relation to it. I cannot express in words the mighty urge of the Spirit within me for wisdom and power to use the one Mind beneficently, even as Christ did."

"My dear Lovelle, stay right here," invited Mrs. Parker. "You can find no quieter place for study than the room you now occupy. Mr. Seamour will remain for awhile; you can ask him questions, and we shall all have the benefit of his answers. True, I do not need a nurse, but I would love your companionship during your leisure hours."

"I think we will have the Lovejoy's over this evening," continued Mrs. Parker, "and we might invite

those Unity people from the south neighborhood. Mr. Seamour might as well talk to a number, while he is talking. I'll ask him about it at luncheon; he is off for a long stroll in the woods, this morning."

"If you want me at any time, Mrs. Parker, call me, as usual," Miss Goodwin urged as she went on to her room.

At luncheon, in answer to Mrs. Parker's appeal, Rev. Seamour said, "I'm glad you wish to invite others, for I'm as eager to give out the Truth as others are to receive it. When you call the Lovejoy's, please invite John Hiland; he will not be with them much longer, as he has made a wonderful demonstration in prosperity."

"Tell us about it, Mr. Seamour. Do you pray for prosperity, as well as for healing?" asked Mrs. Parker.

"Pray for anything you want. 'Ask, and ye shall receive, that your joy may be made full,' " quoted Mr. Seamour.

"Did Mr Hiland pray for money?" asked Miss Goodwin.

"He claimed his own, in Divine Justice," Rev. Seamour declared.

"If he has all that is rightfully his, he is a well-to-do man." Miss Goodwin spoke impulsively, with deepening color.

Rev. Seamour and Mrs. Parker looked inquiringly at her.

"I knew Mr. Hiland when he was a high school student," Miss Goodwin explained. "His father was considered a very wealthy man. John was in college when his father died. I had just finished my nurse's course." Miss Goodwin stopped a moment reminiscently, and then continued, "John's father was twice married, and his second wife, who was John's mother, has been dead several years. John has a half brother, ten years his senior, who prevailed on their father to deed the property to him when it was found that steadily declining health made the elder man's life quite uncer-

tain. They deemed John a spendthrift, because he used three or four times as much money as they thought necessary for his college expenses. John never told them, but he was helping to finance several young men through college, who needed help and who were doing good work. The money he used was a portion of his mother's fortune that she had set apart for his education. Perhaps," Miss Goodwin suddenly recollected, "John wouldn't thank me for telling this, but it seemed to me such a burning injustice—well, I've told it anyhow. John's brother offered to allow him a certain amount each month, with which to finish his college course; this John declined, and dropped out of sight. I was surprised to meet him here last night."

"Bless the man," said Mr. Seamour, reverently. "John has made a mighty demonstration since he first heard of Practical Christianity. He has been practicing the Presence, in blessing and loving and forgiving everyone. Last week he received five hundred dollars from a college friend, to whom he had loaned money. His brother put detectives at work to find out where he was; they notified John that his brother wishes to make a satisfactory division of the property, and begs him to come home."

"'Bless Jehovah, O my soul, And forget not all his benefits,' " quoted Miss Goodwin, devoutly.

John Hiland and the Lovejoys were the first to arrive that evening, and Miss Goodwin frankly congratulated Mr. Hiland upon the good things now coming to him.

"Of course I am very glad," he acknowledged, and then added significantly, "I'm hoping for more."

People were fast arriving, and Rev. Seamour was asked to take "Judgment" for his subject. He consented, saying,

"We will consider the text 'Righteousness and justice are the foundation of thy throne.' Judgment is a faculty of mind, by which we estimate qualities of

values. Judgment is correct or incorrect, according to the viewpoint of the judge. By lifting it above personal limitations and placing it in the Absolute, it is a faculty of true discernment. We are warned to 'Judge not according to appearance, but judge righteous judgment.' To judge according to the appearance, is to judge from the viewpoint of the carnal mind. In judging righteously, we use the Divine Standard, and pronounce all things good, committing all judgment unto the Son. When we reach this place in consciousness, we feel new life and vigor; the lungs expand, and all our physical organs are harmonized in their relation to each other.

"People who are faultfinding, who judge others by narrow personal standards, reflect these conditions in their bodies; they have torpid livers, constipation and many other ills. A medical doctor will prescribe calomel, a chiropractor will say 'adjustments' are needed. Truly, adjustments are needed; not of bone and muscles, however, but the mind should be adjusted in loving relationship toward all people. A strong love treatment is indicated. 'The all-powerful love of God flows peacefully and harmoniously, vitalizing, healing, and making me every whit whole.' Also 'God's love in me is the power to forgive.' It is written, 'The Son of man hath authority on earth to forgive sins.' Christ proved his power to forgive by forgiving. We demonstrate our Christ likeness by the same power of forgiveness. Jesus taught us to pray, 'Forgive us our debts, as we also have forgiven our debtors.' In doing this, we obtain justice; not by appealing to courts and man-made law, but by invoking Divine Law.

"Things come up in our lives that cause us to feel that injustice has been done us. This is a negative thought that we should not harbor. We may overcome it by affirming, 'I do not condemn anyone, and I am not condemned.' This acknowledges the Law and our

obedience to it. If any one wishes to ask a question, he is free to do it." Rev. Seamour paused.

"What is the day of judgment?" asked Mr. Lovejoy.

"It is that period in man's development when he finds that he must conform to the law. In Spirit, there is no time; but there is an action which corresponds to that which we call time."

"Then, what is the judgment seat?" Mr. Lovejoy queried.

"The judgment seat is within man. The thoughts that we have held and stamped upon the subconscious mind, are projected into our bodies and affairs. We wonder why unhappy experiences come into our lives. Instead of rebelling, let us look for the lesson and the blessing in them. Then we may bring forth Judgment unto victory."

"If we rebel, what is the result?" persisted Mr. Lovejoy.

"Judgments are really opportunities to overcome, and if we resist these judgments, we lose our opportunity for spiritual unfoldment."

"Do not the Scriptures say, 'We are chastened of the Lord,' Mr. Lovejoy pursued.

"The text reads, 'When we are judged, we are chastened of the Lord.' These chastenings are judgments that follow violations of the law. They teach us to make a correct estimate of values, to let go the old states of consciousness and to establish ourselves in the Christ Mind."

"I would like to ask one more question," said Mr. Lovejoy. "You know that my motive is only to learn. What is the 'hell-fire' spoken of in the Scriptures, and what is it for?"

"Ask with perfect freedom, Mr. Lovejoy, or anyone else," Rev. Seamour invited. "Hell-fire is the cleansing process; 'God is a devouring fire.' God is Law; the violation of Law brings its own penalty or judgment,

and it burns deep enough to do its work of purification. Its purpose is to purify and transform."

"What is the meaning of the word 'hell'?" questioned Mrs. Parker.

"There are three words in the Bible that are translated 'hell.' One of these, 'gehenna,' refers to a place used for the burning of rubbish and dead animals, and is a fitting symbol of the burning of the dross in man's character. The other two, 'sheol,' and 'hades,' are rendered 'hell,' 'grave,' and 'pit.' These words do not suggest a place of torment."

"What thoughts and what words will help us to overcome misjudgment?" asked one.

"The words of Jesus possess a potency all their own. He said, 'This is my commandment, that ye love one another, even as I have loved you.' 'If ye love me, ye will keep my commandments.' 'Love . . . is the fulfillment of the law.' Speak these words often, and meditate upon them.

"It is important to take the right attitude toward the judgments of God, for there is a lesson in every one of them; rightly received, they are a help in our unfoldment. If these opportunities are met with complaint and faultfinding, the lesson is lost, and we are sent back to have another trial at the same lesson. We need not fear these judgments, for, 'The ordinances of Jehovah are true, and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the droppings of the honeycomb. Moreover by them is thy servant warned: In keeping them there is great reward.'

"There is also a helpful assurance that the purifying fire of Christ is eternal, for, 'When he hath tried me, I shall come forth as gold.'"

"Please tell us, what is the unpardonable sin," begged Miss Goodwin.

"Resistance to the Spirit is the only thing that can keep man from receiving pardon, and the fault is his

own. He has to work out of his resistance, first. To quicken your faith in Divine Justice, here are five statements effectively used by truth students:

"My Justice cometh from the Lord.

"There is now no condemnation to them that are in Christ Jesus.

"Trust in the Lord, and do good.

"I deal justly with all men, and all men deal justly with me.

"The Divine Law of justice is active in all my affairs."

(To be continued.)

JUDGMENT PARAGRAPHS

If we will measure other people's corn in our own bushel, let us first take it to the Divine Standard, and have it sealed.—*J. G. Holland.*

Human judgment is finite, and it ought always to be charitable.—*William Winter.*

And how his audit stands, who knows, save Heaven?—*Shakespeare.*

A judgment is the mental act by which one thing is affirmed or denied of another.—*Sir W. Hamilton.*

Make not thyself the judge of any man.—*Longfellow.*

For every event is a judgment of God.—*Schiller.*

The more one judges, the less one loves.—*Balzac.*

Judgment and reason have been grand jurymen since before Noah was a sailor.—*Shakespeare.*

Pain and pleasure, success and failure depend not upon circumstances and surroundings, but upon our mental attitude toward our circumstances and our surroundings.—*William James.*

Be too large for worry, too noble for anger, too strong for fear, and too happy to permit the presence of trouble.—*The Affirmer.*

IMMANENT AND EMANANT

JOHN J. GAYNOR



EVERYTHING in the material world has been thought into existence. Just as Don Quixote is the product of the creative genius of Cervantes, so, too, man and the universe are the composite output of God's creative imagination. Mancho put into his hero and his settings a reflection of all that was in himself, and God endowed the hero of his creation with a full reflection of his omnipotence, omniscience, faculties and powers. Thus, man is an epitome of God and the universe; a watch pocket edition of the Absolute; the ruler, if he knew it, of a make-believe world, such as children live in when playing their games.

To the disciples of *maya*, the universe is a moving picture—man's scenario setting. Man, charging wind-mills, is the leading actor on the passing screen. Just as an author is in his scenario and his scenario in him, so, too, God is *in* man and the universe, and man and the universe are *in* God.

An author, in love with his hero and heroine, furnishes them with splendid settings. God, in love with man and woman, created the universe as their setting, giving them command over primary plastic Mind Substance, that they might fashion it into environment and supply, as the potter does clay on his wheel. "I will be what I will to be," is within man's power, if he live the life, think, will, dare, do, be silent, and wait on "the Father in secret" within him.

Man's soul is not immortal *per se*. To play the god in a godlike way, he must, by acquiring cosmic consciousness, win immortality, thus placing himself above and beyond karma and the laws of matter. In Jesus, alone, cosmic consciousness became supreme. He paid

the penalty, however, for breaking the occult law of silence.

Mind is the creator. Thought is cosmic Mind Substance, from which all things have been begotten. Energy is divine will power, projecting and transmuting ideas into thought forms. Ether is the colloidal combination of Mind Substance and energy, from which and in which ideas are clothed in material form. Electricity, male and female, is granular ether, endowed with energy and creative intelligence.

An electron is an ultramicroscopic sphere of negative (female) electricity, containing no other matter.

A magneton is a similar sphere of positive (male) electricity, equally void of matter.

An ion is an electron, taken from or added to an atom or a molecule.

A psychon is an electron of receptive thought substance.

A psycheton is a magneton of positive thought-substance.

A psychion is an ion of thought, taken from or added to a germinal idea.

An atom is an ultramicroscopic solar system. In other words, an atom is made up of a magneton in the center of a vortex of electrons which revolve about the positive particle as the planets do about the sun. The simile is more marked, even in this, that the magneton carries forward its planetary system of electrons in its search for harmonic affinities, just as the sun does its planetary system toward the blue star, Vega.

The number of electrons, the electrical charge of the magneton and the vibratory rate of the atom, decide to which one of the chemical elements the atom belongs. Thus, then, from one and the same matter, from the coarsest of the seven grades of ether—the primary matter of space—all chemical elements are formed. This unity of creation is remarkable—the all from the one and the one in the all.

The psychatom, the mental progenitor of the atom, is a whorl in thought-substance in which psychons revolve around a psycheton, a nucleus of positive thought. While thought, like ether, is nonatomic, we use the words 'psychon,' 'psycheton' and 'psychatom,' to indicate the resemblance in the mental to the electron, magneton and atom in the physical. As below, so above.

A molecule is a combination of atoms, capable of combining with their harmonic, vibratory affinities. An idea may be spoken of as molecular thought.

Briefly, then, just as an electron is a whorl in the lines of force in an electro-magnetic field, so, too, thought is a whorl in that energized psycho-magnetic Mind Substance which imagination fashions into thought forms and projects into the ether of space to materialize.

By thinking and willing, man fashions relative mind substance into relative form. God thought, and, willing and thinking, projected primal matter—universal soul-stuff—just as the healer projects his relative mind-substance and energy, when giving absent treatment. That primal emanation, the first of the three, energized by vital force and directed by creative intelligence, bore within it his full-fledged conception of ultimate form, just as the thought forms of the healer bear within them the denial of disease and the desire to cure.

As might be expected of Supreme Wisdom, creation is a unit in its oneness and simplicity. Universal soul, not Supreme Mind but the product of Supreme Mind, synthetized into energy and ether—the primal matter of space. These three phases of emanation, like the Trinity, are one. Involution (the infolding of the soul in this primal matter, in an astral envelope) being completed, evolution of gross matter began. Soul, energy and ether, begot electricity, the electrons and magnetons of which, compelled by the law of polarity and the mathematics of affinities, begot gross matter to furnish a vehicle in which Spirit might function on the physical plane. The Great Plan was inclusive. Vital

force being infolded in matter, even life itself did not call for a special creation. This conception, universalizing involution and evolution, unifies the universe.

Similarly, evolution, the law of affinities in action, while evolving the physical world, evolved physical and spiritual man through his various evolutionary stages—mineral, vegetable and animal—each stage matching the corresponding stage in world-building, so that when the world was ready for self-conscious man as we know him, man was ready for the world as we know it.

There are smoldering embers of Divine Truth in the monumental garbage heap of fancies which make up the mythologies of nations. Spirit, mind, intelligence, sleep in the mineral, dream in the vegetable, awake in the animal and become self-conscious in man. Graded intelligences there are, each in its milieu. Just as some men evolve more rapidly than others, so it is with the group-soul which assembles in kingdoms corresponding to the mineral, the vegetable and the animal. To these kingdoms their soul-stuff returns, as does the oxygen we breathe to the atmosphere, or the mind-stuff we use daily, to the universal supply.

We can conceive man in that stage of unfoldment when his was an animal soul. Australian Bushmen are held to belong to this group-soul.

Again, we can conceive man developing a brain and nervous system superior to that of any other animal: hence, an intelligence superior to the brute; and, having won his way to the light, having evolved an intellectual organ fitted for informing Spirit to function through, man became a self-conscious, reincarnating ego, not yet immortal.

Body refines as soul unfolds, and vice versa. Having kept step with each other in the evolutionary process, they will continue to do so until both become immortal. Being complementals, the body should not be decried or neglected. It, too, has its share in winning at the wire.

Just as the body has evolved through its mineral,

vegetable and animal forms into the human, so, too, coincidentally, man's soul has unfolded from mineral into vegetable consciousness, from vegetable into animal consciousness, and from animal into its present stage of self-consciousness, seeming separateness and individuality.

Thus, then, the rocks and the hills, the trees and the flowers, the beasts and the birds, are our lowly brethren. All creation, the whole menagerie of wild animals, so trying to tame and so rebellious as intimates, is of us and in us.

Each molecular rearrangement of man, from mineral to human, having refined his body and unfolded his soul, we are now in the birth throes of the next and newest race—the Cosmic Conscious Man, who will acquire godhood of body and soul, as did the Cherubim and Seraphim in some previous great cycle.

Among the avatars, the typical example of the coming race, the Cosmic Conscious Man, was Jesus of Nazareth. I have somewhere read, "He ascended, body and soul, into heaven." I am prepared to believe it. The Cosmic Conscious Soul will so refine the material body that soul and body will become inseparable. Death will be vanquished. The *manvantara* will run until all matter has been evolved into mind.

Man himself creates the relatives, good and evil. Though calling this 'good' and that 'evil,' yet man is always placed where he can best learn the lesson he most needs. Whatever befalls him is 'good.' "Whatever is, is right." There is no error in God's *Chateau en Espagne*. There is no evil in the akasic vision covering a *manvantara*. Man wins at the wire. All is well with him at the close of the great cycle. God is and always will be Supreme Intelligence, genial Creative Imagination, beneficent Father-Mother, Love, Laughter and Smiles. In a final analysis:

1. There is but one Spirit—the Eternal; and one soul—the emanated universal.

2. Cherubim and Seraphim, pixy and archangel, spirit and soul, man and mind, matter and the universe, are emanations; hence, relative and unreal—an air castle and its entourage.

3. Involution and evolution, ever striving after some ideal good, predicate a conscious universe and a self-conscious man.

4. Matter involuted from soul-stuff "in the beginning," and will evolve into soul-substance in the end.

5. Man, the creator of relative good and evil, is a synthesis of the universe.

6. Man, formulating a magnified conception of himself, begot the tribal god he has been worshiping.

7. The coming race will be as gods, when compared with the men of today.

8. God, the Incomprehensible, without whom the universe is incomprehensible, is Cause and Effect, Mathematician and Mathematics, Doer and Deed, Creator and Creation.

9. *God alone is.*

MY CREED

I would be pure, for there are those who trust me;

I would be true, for there are those who care;

I would be strong, for there is much to suffer;

I would be brave, for there is much to dare.

I would be friend of all—the foe—the friendless;

I would be giving, and forget the gift;

I would be humble, for I know my weakness;

I would look up—and laugh—and love—and lift.

—*Howard A. Walters, in "Harper's Bazaar."*

Foolish men imagine that because judgment for an evil thing is delayed, there is no justice, but an accident alone, here below. Judgment for an evil thing is many times delayed some day or two, some century or two; but it is sure as life. . . . —*Carlyle.*

SUNDAY LESSONS

LESSON 11, MARCH 14, 1920.

JOHN ON THE ISLE OF PATMOS.—Rev. 1:4-18.

4. John to the seven churches that are in Asia: Grace to you and peace, from him who is and who was and who is to come; and from the seven Spirits that are before his throne;

5. And from Jesus Christ, who is the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. Unto him that loveth us, and loosed us from our sins by his blood;

6. And he made us to be a kingdom, to be priests unto his God and Father; to him be the glory and the dominion for ever and ever. Amen.

7. Behold, he cometh with the clouds; and every eye shall see him, and they that pierced him; and all the tribes of the earth shall mourn over him. Even so, Amen.

8. I am the Alpha and the Omega, saith the Lord God, who is and who was and who is to come, the Almighty.

9. I John, your brother and partaker with you in the tribulation and kingdom and patience which are in Jesus, was in the isle that is called Patmos, for the word of God and the testimony of Jesus.

10. I was in the Spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet

11. Saying, What thou seest, write in a book and send it to the seven churches: unto Ephesus, and unto Smyrna, and unto Pergamum, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12. And I turned to see the voice that spake with me. And having turned I saw seven golden candlesticks;

13. And in the midst of the candlesticks one like unto a son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden girdle.

14. And his head and his hair were white as white wool, white as snow; and his eyes were as a flame of fire;

15. And his feet like unto burnished brass, as if it had been refined in a furnace; and his voice as the voice of many waters.

16. And he had in his right hand seven stars: and out of his mouth proceeded a sharp two-edged sword: and his countenance was as the sun shineth in his strength.

17. And when I saw him, I fell at his feet as one dead. And he laid his right hand upon me, saying, Fear not; I am the first and the last,

18. And the Living one; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades.

GOLDEN TEXT—*Jesus Christ is the same yesterday and today, yea and for ever.*—Heb. 13:8.

SILENT PRAYER—*The illuminating power of Divine Love clarifies my vision and I clearly discern the Spirit of Truth.*

John, the disciple of Love, had a broad vision of the love of God. This was made possible through his close association with God, until he discerned the inner nature of Being. In his message to the seven churches of Asia, he invoked the grace and peace of the whole inner nature of God and of his perfect expression, Jesus Christ.

Like some of the rest of us, John's new revelations of the inner depths of Being came after much tribulation. At this time, he was on Patmos, a rocky, barren island in the Aegean sea. If, in the face of hardships and labors barren of results, we would always turn to the great omnipresent Spirit of God, some revelation of Truth would inspire us to renew activity, and hardships would become opportunities for manifesting spiritual strength, and barren efforts would be supplanted by fruitful results.

In the foregoing text, the resurrected and ascended Jesus Christ showed himself to John in symbolical form, and then explained to him the symbology in verse twenty. The purpose of the body is to demonstrate the presence of God. It is thus likened unto a church, by prophets and Scripture writers. When Jesus commended the spiritual discernment of Peter, who saw him as the Son of God, and said, "Upon this rock I will build my church," (assembly) he referred to his body. He also compared the body to the temple in Jerusalem, which was a church.

The body is not one church, but seven. These seven churches or bodies, are not discerned until the light of Divine Intelligence is turned upon them. The illuminating power of Spirit is represented by the seven golden candlesticks. In the midst of this light is one "like unto a son of man." The description which follows is wholly symbolical, and represents the undeveloped powers which are latent in every man.

When the seven nerve centers in the organism are quickened, purified and transmuted into spiritual intelligences, they are globes through which the current of Divine Life, Love and Intelligence flows and breaks forth into light. Fire flashes from the eyes, the feet glow as burnished brass, and the voice is like the music of "many waters." The seven stars in the right hand are the sevenfold powers of man in intelligent action, and his countenance as the sun in his strength is the wisdom and warmth of Divine Mind poured forth in unlimited splendor.

This mighty being awed the disciple of Love, to whom he appeared, and he "fell at his feet as one dead." He was assured that there was nothing to fear. It was not an angel nor a god which John beheld, but a *live man*. He had been in sense consciousness, had passed through all the stages of death, and had been given the keys to the various thought states that are represented by "death and hell." He had risen above them, and he is "alive for evermore."

It is well for us to understand that all men who are not like Jesus may be considered dead. They are "dead in trespasses and sins," and though they for a season walk about in what is called living bodies, they are not truly alive. The bodies of the unregenerated are not under the complete dominion of the *I Am*—they go through a further process of dissolution, known as death of the flesh. But it is possible for man to make his body as truly alive as is that of Jesus, and this consummation is the work set before every one of us. It is

very important that we begin at once to make this "life eternal" ours, right now and here. This is where Jesus is—he is in our midst in his redeemed body, as John saw him. He is helping us to put away our sinful thoughts. He is also judging of our work in overcoming the death of the body.

DEFINITIONS OF TERMS USED

Being—Immortal existence. God.

Spiritual discernment—Spiritual intuition, or that inner spiritual faculty by which man may receive the revelations of God-Mind.

Divine Intelligence—Intelligence which accords with, or comes from the Divine Mind.

Sense consciousness—A mental state formed by believing in and acting through the senses. It is the serpent consciousness, deluded by sensation.

QUESTIONS

1. How may we learn the inner nature of God?
2. What should be the attitude of the Practical Christian when facing difficulties in life?
3. What is the purpose of the body?
5. What do the seven golden candlesticks symbolize? Explain.
6. What is the significance of the statement "fell at his feet as dead"?
7. When should we begin to enter into "life eternal"?

LESSON 12, MARCH 21, 1920.

JOHN'S VISION OF WORSHIP IN HEAVEN.—
Revelation 7:9-17.

9. After these things I saw, and behold, a great multitude, which no man could number, out of every nation and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands;

10. And they cry with a great voice, saying, Salvation unto our God who sitteth on the throne, and unto the Lamb.

11. And all the angels were standing round about the throne, and about the elders and the four living creatures; and they fell before the throne on their faces, and worshipped God,

12. Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen.

13. And one of the elders answered, saying unto me, These that are arrayed in the white robes, who are they, and whence came they?

14. And I say unto him, My lord, thou knowest. And he said to me, These are they that come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb.

15. Therefore are they before the throne of God; and they serve him day and night in his temple: and he that sitteth on the throne shall spread his tabernacle over them.

16. They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat:

17. For the Lamb that is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes.

GOLDEN TEXT—*Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen.*—Rev. 7:12.

SILENT PRAYER—*Of all that which has been given unto me, I pray that none shall be lost, but my whole body, soul and spirit be preserved a living temple unto God.*

In this experience John sees a vision of the great pageant of redemption, illustrating the universal scope of the saving power of Truth. There is here depicted all nations, and kindreds, and peoples, and tongues, and the four great beasts, worshiping God and singing: "Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever." This is the fulfillment of the prophecy, "to me every knee shall bow, and every tongue shall confess to God."

A sense of triumph comes with the consciousness of complete victory. We can sing "Salvation unto our God," only when all the faculties and forces of our being are redeemed unto the Christ standard. The statement in John 18:9, "Let these go their way: that the word might be fulfilled which he spake, Of those whom thou hast given me I lost not one," is clearly Jesus' plea for the opportunity to complete his demonstration through a redemption of all that pertained to his being and mission.

Jesus' action in driving the money changers out of the temple is often cited as an excuse for violent action on the part of his followers today. But can we not all see in the above declaration that he realized that his mission was not fulfilled in driving these men out of the temple, but in eventually reclaiming them to service in the temple? This purport of his ministry is again expressed in Matthew 9:13, when he said, "I came not to call the righteous, but sinners." His entire mission was one of redeeming, rather than of destroying and eliminating.

This gives us a clear conception of the best method of approaching the many problems in our own lives. If we go at them with the idea of redeeming all the forces expressing therein and causing them to serve in the fulfillment of our highest desires, ultimate victory is ahead of us, and none of what has been given unto us will be lost.

This same principle applies to our dealing with things, people, and organizations, outside of ourselves. Often when things or people appear which do not harmonize with our ideals, we set about to systematically eliminate them. This is not the Christ way. Could any other realization surpass the joy of the consciousness that in meeting a situation, every individual or element represented had been won over into support of the highest aspect presented?

In this lesson the four great beasts were before us.

throne, worshipping God. So the four great beasts within our consciousness (doubt, selfishness, lust and jealousy) must be redeemed and brought into obedience to the Spirit of God in us.

Through this process, the Christ consciousness in the individual receives great support, and its light increases until there is no phase of life that will not be clearly understood. There will then be no need of the former intellectual standards symbolized by the sun, moon and stars; the Christ consciousness will become the light guiding all our activities, for it is the "light which lighteth every man, coming into the world."

DEFINITIONS OF TERMS USED

Redemption—The plan and process whereby God lifts man out of mortal consciousness into spiritual consciousness.

Christ consciousness—Consciousness built in accordance with the Christ ideal, or in absolute relationship to the Father.

Intellectual standards—The standards of man, measured according to the judgments of the senses.

QUESTIONS

1. What does the vision of John in today's lesson symbolize?

2. How does man come into a consciousness of triumph over conditions?

3. What is redemption?

4. What is the best method of approaching every situation in life?

5. What are the four great beasts in consciousness? How are they to be dealt with?

6. What do the sun, moon and stars symbolize? Why is there no need for them in the Kingdom?

LESSON 13, MARCH 28, 1920.

REVIEW: THE LIFE WORK OF PETER AND JOHN.—Rev. 21:21—22:5.

21. And the twelve gates were twelve pearls; each

one of the several gates was of one pearl: and the street of the city was pure gold, as it were transparent glass.

22. And I saw no temple therein: for the Lord God the Almighty, and the Lamb, are the temple thereof.

23. And the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, and the lamp thereof is the Lamb.

24. And the nations shall walk amidst the light thereof: and the kings of the earth bring their glory into it.

25. And the gates thereof shall in no wise be shut by day (for there shall be no night there):

26. And they shall bring the glory and the honor of the nations into it:

27. And there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie: but only they that are written in the Lamb's book of life.

1. And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb,

2. In the midst of the street thereof. And on this side of the river and on that was the tree of life, bearing twelve manner of fruits, yielding its fruit every month: for the leaves of the tree were for the healing of the nations.

3. And there shall be no curse any more: and the throne of God and of the Lamb shall be therein: and his servants shall serve him;

4. And they shall see his face; and his name shall be on their foreheads.

5. And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light: and they shall reign for ever and ever.

GOLDEN TEXT—*Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.*—Matt. 28:19, 20.

SILENT PRAYER—*Teach me thy way, O God, that I may enter into thy City of Peace.*

The quarter just closed has been given over largely to the life and work of Peter and John, or from a metaphysical point of view, the development of Faith and

Love and their relationship to the progress of the individual.

The ultimate object of every human being is to dwell continually in conscious relationship with the Father Mind of the Universe. This cannot be accomplished by a one-sided process. John saw this city of God as foursquare, and as having twelve gates, each gate being one pearl.

The twelve gates represent the twelve faculties of mind, and each gate being one pearl means that before these faculties become avenues through which we enter into the city of God, they must be purified according to the standards of Spirit.

Though faith and love are leading faculties in all attainment, yet complete attainment involves the purification of every faculty. It is only when all faculties of the mind are purified that we come into a full appreciation of the blessings of living in Divine Presence. In this awakened state, our perception reaches beyond the ordinary vision, and we are enabled to see the four dimensions of God's universe.

Ordinarily when we think of a city we think only of its apparent dimensions. In other words, its size and the things that appear upon the surface make the principal impression upon our minds. There is another dimension, the spirit of the city, which should receive the greatest consideration, because that is the most important. Likewise with an individual. It is not so important how tall, how wide and how thick he may be, because it is his spirit that determines these outer dimensions. In his vision, John saw this great fourth dimension of the City of God, and when our faculties are purified to the degree that we can discern the spirit of the world about us, we will discover that the very city we live in is the City of God, because we will consciously abide in the presence of the Father.

In the city which John saw, there was no temple, for God and the Lamb were the temple thereof. There

could be no need of temples such as men make, if we lived in conscious union with God at all times. In such a holy state of mind, we would continually be in the Temple of God. Neither is there any sun in the New Jerusalem, for the Lamb is the lamp thereof, and there is no night. Living in the light of the knowledge of God, there could be no darkness of ignorance, and, knowing the Truth, there would be no need of the light of lesser knowledge.

The gates of the city were continually open to all the nations of the earth. Through the awakened faculties all the ruling forces of mind and established intellectual ideas of the whole man go in and out of consciousness. Thus the glory of kings and nations or lesser ruling ideas within us, are brought unto the light of Truth.

DEFINITIONS OF TERMS USED

Metaphysical—Pertaining to the Science of Mind.

Awakened faculties—Faculties of mind that have been expanded until they function in perfect harmony with Divine Mind.

QUESTIONS

1. What does the life and work of Peter and John mean to the individual?
2. What is the ultimate object of every human being?
3. What do the twelve gates to the City of God represent? What does the "one pearl" of each gate typify?
4. How is complete spiritual attainment accomplished?
5. Explain the "city foursquare."
6. Why is there no temple in the City of God?
7. Why are the gates of the city always open?

REVIEW QUESTIONS

Lesson 1—What do you consider the most practical point in connection with Peter's preaching at Pentecost?

Lesson 2—Are Faith and Love potent factors in individual development? Why.

Lesson 3—What is the result of a fearless faith and love?

Lesson 4—Can any degree of deception continue in the consciousness of one seeking spiritual development?

Lesson 5—Explain the "Holy Spirit Baptism."

Lesson 6—What is the great mission of Faith?

Lesson 7—Explain the individual meaning of Cornelius sending to Joppa for Peter.

Lesson 8.—What effect has unceasing prayer upon the soul in bondage?

Lesson 9—Give the fundamentals of Christian living.

Lesson 10—What are the predominating characteristics of Christian love?

Lesson 11—To what practical use may we put the so-called "hard things" of life?

Lesson 12—Explain the process of redemption.

LESSON 1, APRIL 4, 1920.

ISRAEL RULED BY JUDGES.—Judges 2:6-16.

6. Now when Joshua had sent the people away, the children of Israel went every man unto his inheritance to possess the land.

7. And the people served Jehovah all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great work of Jehovah that he had wrought for Israel.

8. And Joshua the son of Nun, the servant of Jehovah, died, being a hundred and ten years old.

9. And they buried him in the border of his inheritance in Timnath-heres, in the hill-country of Ephraim, on the north of the mountain of Gaash.

10. And also all that generation were gathered unto their fathers: and there arose another generation after them, that knew not Jehovah, nor yet the work which he had wrought for Israel.

11. And the children of Israel did that which was evil in the sight of Jehovah, and served the Baalim;

12. And they forsook Jehovah, the God of their fathers, who brought them out of the land of Egypt, and

followed other gods, of the gods of the peoples that were round about them, and bowed themselves down unto them: and they provoked Jehovah to anger.

13. And they forsook Jehovah, and served Baal and the Ashtarothe.

14. And the anger of Jehovah was kindled against Israel, and he delivered them into the hands of spoilers that despoiled them; and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies.

15. Whithersoever they went out, the hand of Jehovah was against them for evil, as Jehovah had spoken, and as Jehovah had sworn unto them: and they were sore distressed.

16. And Jehovah raised up judges, who saved them out of the hand of those that despoiled them.

GOLDEN TEXT—*When in their distress they turned unto Jehovah, the God of Israel, and sought him, he was found of them.*—II Chron. 15:4.

SILENT PRAYER—*Jehovah is the judge of my life, and righteousness governs my whole being.*

The Bible dictionary gives the meaning of Joshua as "savior." Joshua is therefore a prototype of Jesus, the illuminated *I Am*. Joshua's mission in this instance was to bring the children of Israel into a realization of their inheritance in the promised land. After they had been brought up into this consciousness, they were sent forth to actually take possession of the land. At this time they were, with one accord, servants of the one God, and were unified in one central thought and purpose. About this time Joshua was said to have died, and to have been buried on the border of his inheritance in Timnath-heres (son's portion) in the hill country of Ephraim (doubly fruitful).

As the individual, under the leadership of some central ideal, succeeds in bringing all his faculties and forces into subservience to this central ideal, the ideal itself seems to die, or to be merged into the general activity of his being as a whole. This is the "son's por-

tion." When the central idea is absorbed by the being, the individual becomes "doubly fruitful," and his creative forces are greatly increased. In this state, it is not long until there is a great accumulation of new forces and powers, and unless they are definitely directed, one encounters difficulties and is likely to be drawn back into materiality.

The individual should seek to avoid the condition which eventually overcame the children of Israel. In order to do this, the increase of creative power as it develops in his consciousness must be daily transmuted into harmony with the development of his spiritual consciousness. Following this plan, the goal of spiritual attainment is ever within one's reach, and remains a great stabilizing influence in his life.

On the other hand, when one discovers his spiritual powers and uses them in an ignorant way (the worship of Baal), he is swept back into Egypt, or darkness. The only light which is left to him is Ashtaroth, meaning a "star," the intellectual perception which previously guided him.

The full light of Truth is available only to the one who constantly directs all the forces of his being in perfect harmony with the trend of his highest aspirations.

DEFINITIONS OF TERMS USED

Creative forces—Active physical or mental forces, having the capacity to produce or create.

QUESTIONS

1. Explain the meaning and mission of "Joshua," as applied to the individual.
2. What does the death of Joshua and his burial at Timnath-heres mean?
3. What is the result of merging one's forces into unity with his great ideals?
4. What is the effect of ignorant use of spiritual powers?
5. How is one to stay in the full light of Truth?



The Home

Christ is the head of this house.

I have always felt that the best security for civilization is the dwelling, and that upon properly appointed and becoming dwellings depends more than anything else the improvement of mankind. Such dwellings are the nursery of all domestic virtues, and without a becoming home the exercise of those virtues is impossible.
—Beaconsfield.

MRS. MAY'S PHILOSOPHY

Article VI.

It was John's little mother who made the suggestion that brought our neighborhood mothers and grandmothers together at our home. After talking over the matter with Mrs. May, it was decided upon as a very timely gathering, at which, as little mother suggested, the fear epidemic which was sweeping the country could be given the cold shoulder through a little judicious thought training of the people of our town, to the effect that these scares are powerless where they are denied a foothold.

So there were a goodly number of our neighbors assembled at the time appointed. Little mother made herself the reception committee, and her cordial welcome acted as spring sunshine upon a ready soil. It was also prearranged that little mother should announce the special object of this gathering, and set the ball to rolling.

I longed for John's presence. I wanted him to see his radiant little mother, as she stood before her neighbors, quite forgetful of herself, as she spoke of the promise that was now ready to be fulfilled to all who should receive it.

"It was two thousand years ago," she proceeded, "that our blessed Christ promised to those who were seeking, 'Ye shall know the truth, and the truth shall make you free.' Because of the wonderful value these words possess for mankind, they have outlived the years, and are as vital a promise today as when first spoken. Let us all take them into our silent thought a moment, feeling that the Christ Spirit is now ready to fulfill this promise to us."

There was a profound silence, and every head was instinctively bowed, after which the Lord's Prayer was repeated in concert.

It was then that Mrs. May arose and inquired smilingly, "And what would you like to be freed from, since we are considered a free people"?

There was a gasp of consternation when this direct question was thrown out to those who had never before considered making practical application of Scriptural promises.

Realizing this, Mrs. May tactfully simplified the manner of her questions. "Though we are considered a free people, who among us does not daily find herself in bondage to some care or duty or necessity that is really her master? Is this not true in your experience?"

There was a unanimous nod of assent.

"Well, now that we understand each other," continued Mrs. May, "I would like to have you each think for a moment of some especial thing from which you would like to be freed."

There was an impressive pause, and it was quite evident that every one present had silently named some irking thralldom. New interest was expressed in the faces turned toward Mrs. May, expectant of what should follow.

"Would you mind naming aloud some of these fetters which you would gladly have removed"?

Many hands went up, like children in a class.

Mrs. May smiled her encouragement, and nodded

to young Mrs. Wyckliffe, who flushed as she announced, "I want to be freed from faultfinders."

One after another these shut-in souls announced their most objectionable fetters. Some named disease, some poverty, some overwork, and some fear of sickness. One little saint named temptation.

When the round was complete, Mrs. May repeated again the promise that little mother had started out with,

"Ye shall know the truth, and the truth shall make you free."

"There is *something* then, which we must know before this promised freedom can be ours. What would you give to know release from all your ills: something that would shield you from criticism, save you from disease, free you from lack and drudgery, and deliver you from temptation?"

Much interest was apparent, as if each were weighing the question.

"Why! that would be like heaven," volunteered the little saint.

"To be sure," answered Mrs. May. "Haven't we all been taught that in *heaven* we should find respite from all our ills and cares, and now is the fitting time (if we are ready to accept it), when we may find and enter into that heaven so longed for by burdened souls. 'Tis this very knowledge that brings to us the freedom so long sought. Jesus Christ is the only one who attempted to locate the kingdom of God, or heaven. Do you remember where he located it?"

There came a swift response, "The kingdom of God is within you."

"But, Mrs. May," cried an eager voice, "how could that possibly be, since heaven has pearly gates and golden streets, and you have to die to get there"?

"My dear, that is not in the teachings of Jesus Christ; he sought always to bring God so intimately into man's consciousness, that he located his kingdom there. In all our Christian teachings, God's every-

where-presence is acknowledged, and the mission of Jesus Christ upon earth was to establish in the consciousness of man this close relationship with God, and to make our kinship more real; he taught us to say, 'Our Father.' "

"But," objected the little saint, "did he not instruct us to pray to 'Our Father who art in heaven' " ?

"Yes, surely," answered Mrs. May, "and now that we may the better make our connections with this wonderful prayer, will you kindly give us Jesus' instruction as to how we are to prepare for it" ?

"Why," hesitated the little questioner, "he said, 'When thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret.' "

"Very good," approved Mrs. May, "but since he was addressing a people out in the open, we can plainly see that Jesus meant something far more interior than hiding oneself away from the sight of men, so this instruction means to us that we must retire from the outer senses and take our thoughts off things and people, and so rest our minds in the great harmony of the Father Mind."

The stillness which followed was so profound that Mrs. May felt it timely to follow it with the Lord's Prayer, in which all should join.

Then she proceeded, "Can you not see that to be a real Christian, we must, like Jesus, establish in ourselves this inner consciousness of our Father-God, which shall be to us a help in every need? After this manner, let us always pray."

Little mother arose, and, with her soul shining through her countenance, asked how many present would like to meet once a week, from house to house, to put into practice real prayer. The suggestion met with hearty approval, and young Mrs. Wyckliffe begged that her home should be the next meeting place.

(To be Continued)

CHILD WORLD

CASSA B. GRAVES

Oh, come, let us live with our children,
And see all the world through their eyes;
Let us see nature's shrine through a halo divine
That will give a new light to your soul and to mine;
Let us with the children be wise.

Oh, come, let us live with our children,
Let us hear with their ears once again
The flitting of birds, the twigs the wind stirred,
The rustle and song; now our vision is blurred,
And our senses are blunted, O men!

Oh, come, let us live with our children,
And go down to the deep heart of things;
The bud that will blow, the grasses that grow;
The dancing of waters that ripple and flow,
The call and the scent of the springs.

Jean Rousseau tells us, "Childhood has its manner of seeing, perceiving and thinking, peculiar to itself; nothing can be more absurd than our being anxious to submit our own in its stead."

The child's world is *all* the world to him, all the world he knows anything about. It is just as large to him as our world is to us. His experiences, his joys and sorrows are just as real, just as important to him, as ours are to us. A child's experiences should be judged from a child's standpoint. He has a right to be treated as a child, with childhood's limited experiences, and all his rights should be respected.

In order to understand, to truly help, to live with the child, we must go into his world. He cannot cross the boundary into ours, which is unknown to him, but we can and should go back to his world while dealing with him.

To enter the child's world—fairylend, world of ideals, of imaginations, of imitations, of emotions, of play, music, and laughter; of sweet sincerity, simplicity, honesty, affection, and innocence, we must drop our

cloak of materiality, selfishness and superficiality. We must remove the shoes of sordidness, drop false standards and pessimism, forsake the cares and worries that keep us burdened and heavy. We must enter the mood that will harmonize us with the child, and help us to live with him. Then we shall feel as he feels, see as he sees, live as he lives, learn as he learns, love as he loves.

We are to do this daily, on entering the nursery or the schoolroom door, for here we are stepping into sacred ground. Here we consecrate ourselves to the task of aiding in the soul's growth and expression, and in so doing, the room becomes filled with cheer, love, happiness, brightness, helpfulness, sympathy, optimism, happy anticipation, as well as happy experiences, every minute. It is to be made a place of smiles, self-expression, and a realization of growing powers.

In this impressionable world of childhood, we will ever hold to the Truth in thought and in deed; we will look beneath the surface effects to the causes, behind the visible to the invisible. We will look for the good, and realize the power of suggestion, knowing that positive thinking and acting are aids to divine unfoldment.

There will be freedom for self-expression and relaxation. There will be development of mind, body and soul. Here the mother or the teacher, like a tender gardener, will not only watch the children for evidence of growth, but will constantly watch herself that she may become as a little child. Here she will be a helpful playmate, assisting the child to help himself. She will suggest instead of dictating, invite instead of commanding. She will foster the spirit of unity, of helpfulness, of dependence and inter-dependence of all life. She will not deprive the child of his right to the learning processes. He has a right to the consciousness of growing ability. With this consciousness and joy comes stimulation to greater effort, and the development of greater ability and efficiency. This is the growth that is attended by happiness.

In the learning processes there are comparatively few facts to be mastered; there are experiences, repetitions, and applications of old knowledge to new conditions; self-activity, impression, assimilation, and expression. Through it all, the child is helped to become conscious of himself as a part of the whole.

A little child is most impressionable. It is a beautiful manifestation of the life that develops best in three-fold nature, through the influence of beautiful, harmonious environment, beautiful thoughts, beautiful forms expressed.

When our vision is clarified by the removal of selfish personal interests, egotism, ambition and false pride, we shall be able to see with Froebel, "The tree in the germ, the infinitely great in the infinitely small, the sage and the great man in the cooing babe." We will see the perfect tree in the acorn, the angel in the rough marble, the man with all his divine possibilities in the child.

Our work is to help the child to experience the beauty and joy of universal service, the dignity of labor, interdependence and unity; to help him realize that each must do his part, that the work of all may succeed; to cultivate unselfishness; to enlarge the family thought into the community thought, and prepare for later enlargement into the world thought. This is the work of the home and the school, where conditions should be such that the child will grow naturally and completely in body, mind, and soul, where right habits are formed and noble character results. "Character is confirmed habit."

It is "understanding, guided by love and consecrated help, that makes the power of the mother and teacher, and explains why the happy children turn to her as flowers to the sun, finding their dumb needs met, their blind energies directed, their unasked questions answered."

We believe with Froebel, "Education consists in

leading man as a thinking, intelligent being, growing into self-consciousness, to a pure and unsullied and free representation of the inner law of Divine Unity and in teaching him ways and means thereto."

I took a piece of plastic clay,
And idly fashioned it one day,
And as my fingers pressed it still,
It moved and yielded to my will;
I came again when days were past,—
The bit of clay was hard at last;
The form I gave it still it bore,
But I could fashion it no more.

I took a piece of living clay,
And gently pressed it day by day,
And molded with my power and art
A young child's soft and yielding heart.
I came again when years had gone;
It was a man I looked upon;
He still that early impress bore
But I could fashion it no more.

DO THE RIGHT THING BY YOUR CHILD

Teach a child principles, laws and methods; then leave him alone. Let him understand that you expect him to work out the matter himself, and he will, if he has any ability; and he usually has more ability than he is given credit for.

To be indifferent to children without being indifferent, is a great art, and on account of its extreme value to the race, should be acquired thoroughly by everybody.

The average child is made to feel that he can do practically nothing, and is thus made mentally dependent from the very start. This means daily interference with the progress of the new mind.

Though the child is dependent to a degree in the beginning, nothing should ever be said or done to impress the idea of dependence upon the child's mind. The dependence of the child is temporary, and should be viewed as a passing something that should receive no serious thought.

To leave children alone when we love them may appear to be a difficult matter, but when we realize that the child has the same right to live his own individual life that we have to live ours, we shall think differently about the matter, and shall find that love and true freedom are, after all, one.

The true use of sympathy is extremely important in this connection, because it is through sympathy that we can understand a child sufficiently to direct that child; and it is through sympathy that we can make a child wholly dependent.

When we are in sympathy with another mind, we can intuitively feel the present needs of that mind, and can consequently be of true service; but if our sympathy goes further than that, unfavorable results will follow.

To place our mental arms, so to speak, about those whom we would shield and protect, is wrong if continued for any length of time; because ere long they will begin to depend entirely upon us when difficult places are met.

It is a well-known fact that children who receive the most care and attention are always the weakest in body and the most dependent in mind; and it is not difficult to understand the reason why.

We must not infer, however, that love, comfort, tenderness and attention should be measured out in such and such limited quantities. Let everybody have the best of everything at all times, but expect everybody to depend upon his own judgment in making the best use of that "best."

All good things should be given in abundance, whether they come from the physical, the intellectual or the spiritual realms; but they should be given not with the intention of easing life, but with a view of enlarging life.—*Larson*.

Every one in his own house and God in all of them.
—*Cervantes*.

OUR PAGE OF BLESSINGS

*"Before thou eatest, pause and raise
Thy thought to heaven in grateful praise."*

AN APPEAL TO THE SOURCE

And Jesus said unto them, How many loaves have ye? And they said, Seven, and a few small fishes. And he commanded the multitude to sit down on the ground; and he took the seven loaves and the fishes; and he gave thanks and brake, and gave to the disciples, and the disciples to the multitudes. And they all ate, and were filled: and they took up that which remained over of the broken pieces, seven baskets full. And they that did eat were four thousand men, besides women and children.—*Matt. 15:34-38.*

Thanks for the beautiful world,
Thanks for the birds that sing,
Thanks for the food we eat,
Thank God for everything.

—*M. B.*

OMNIPRESENT BLESSINGS

I bless my eyes, that I may see good everywhere.
I bless my ears, that I may always hear uplifting things.
I bless my tongue, that I may speak only living words.
I bless my hands, that I may do the will of God.
I bless my feet, that I may walk upright in the way of the Lord.

"Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies. Bless the Lord, all his works in all places of his dominion: bless the Lord, O my soul."—*Ada Louise Beckwith.*

SOCIETY OF SILENT UNITY

*Be still, and know,
that I am God.*

INSPIRED BY THE SPIRIT OF TRUTH

The Society of Silent Unity is the Absent Healing Department of the Unity work.

It has members everywhere, and helps them in every need of life.

You can become a member of this Society and receive its help if you have faith in the power of God.

We will instruct you how to pray to the Father in secret, and the Father who sees in secret will reward you openly.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over." All letters are confidential.

UNITY SCHOOL OF CHRISTIANITY,
SILENT UNITY DEPARTMENT
Tenth and Tracy Avenue, Kansas City, Mo.

CLASS THOUGHT

March 20 to April 20, 1920

Held daily at 9 p. m.

*I am the love of God made manifest as radiant
health and harmony.*

PROSPERITY THOUGHT

March 20 to April 20, 1920

Held daily at 12 m.

*I am the rich substance of God made
manifest.*

CLASS AND PROSPERITY THOUGHTS

I am the love of God made manifest as radiant health and harmony. "God is love." God radiates himself through his creation. Man is the highest of God's creations and is most like unto his Creator. This especially fits him to radiate the qualities of God. We do radiate the Divine, each one of us choosing the quality which we wish to emphasize. This month, we are developing health and harmony. The two words have, in some uses, practically the same meaning. In our application of them, we will think of health as freedom from physical pain, and we will think of harmony as the working together of all parts of being, Spirit, soul, and body. In this way, we will produce a consciousness of spiritual and physical perfection of function, strength and beauty.

I am the rich substance of God made manifest. The rich substance of God is eager to be drawn out of its primal shapelessness and to be made into forms of usefulness and beauty, for our convenience and comfort. It is obedient to our minds and helpless under their manipulations. Small conceptions of substance shape it into small manifestations. Large, free, generous conceptions bring opulence. We will not measure substance by salaries, nor by sales profits, nor by the prices of farm products marketed. We will throw wide open the door of our receptive capacities, and let substance rush in upon us. We will keep the mold of our thoughts clear of selfishness and vanity. Then substance will not only fill our purses, but it will also give our souls the richness which is the reality of all wealth—consciousness of our oneness with God.

"In scientific metaphysics there is a sharp distinction between matter and substance. Matter is the appearance which the human mind perceives, and substance is the real, eternal manifestation of Divine Mind."

EXTRACTS FROM LETTERS

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the Divine Law of Life. There is a point in every paragraph that will help someone.

In the Psalm you mention, David was, evidently, viewing things as they appeared in the outer. We know that God does not cut men down in wrath. Floods, fires, earthquakes, hurricanes, pestilences, etc., do not come from God at all. They are the working out of the law of cause and effect, and they come from the race consciousness of man. Men hate, and fight, and resist, and their contentious states of consciousness go forth, as the "race thought," into the elements, and stir them to some great upheaval. Then man, in his ignorance, says, "It is the wrath of God."

A great truth is brought forth in this 90th Psalm. It is that in Spirit and in Truth, God is and always has been man's dwelling place. God is from everlasting to everlasting, and in him we live and move and have our being. We could not exist one moment, nor could the world stand for a minute, apart from God. He is not only the Creator but he, himself, is in every atom of his creation. He alone is enduring, abiding, unchanging; as man realizes the Truth and works from the standpoint of Truth, he and his works will be established and enduring. All the thoughts and their manifestations in us, that are not founded and built on the Christ or Truth foundation, will pass away; only Truth remains, and we will abide alive and entire, only as we learn to think, believe, speak, and manifest Truth.

If a man dies, however, even that death which takes him into the grave, he will live again, for it is not the will of God that any shall perish, but that all shall

turn to him and live. In the order and time and way of the Almighty Life, Light, Intelligence, Love, Substance, and Truth, your son will come into his Divine Inheritance of good. So you can trust him to the tender care of the Father, and know that no matter what the appearance may be, *all is well*, and the good will be made manifest in orderly development.

* * * * *

Your letter was duly received, and we have given it our prayerful consideration. We think it is worth answering, though our purpose is not to seek to influence you against your will to believe the way we do, as we recognize the right of freedom of choice for all. But there are some points that we feel we can make clearer to you.

One of the vital particulars in our teaching (which you seem to have missed), is that the resurrection can take place now. It is not necessary to wait until one's body is placed in the grave and goes to corruption, in order to be resurrected. Jesus made this plain when he told Mary and Martha, who expected their brother to be raised sometime in the future, that he, the Christ, was the resurrection and the life. He raised Lazarus right then and there, and he said that those who believed on him should never die. (See John 11:26. See also John 8:51.) "Verily, verily, I say unto you, If a man keep my word, he shall never see death." That this refers to the death of the physical body, and not to a "spiritual death" or "everlasting life in torment," as many people think, is evidenced by the answer the Jews made him—that Abraham and the prophets were dead, and they would like to know if he thought himself greater than were these mighty men of Israel. We know that Abraham and the prophets were not spiritually dead, if there is such a thing, nor were they doomed to hell-fire.

Read prayerfully the sixth, seventh, and eighth chapters of Romans, especially the sixth chapter, and

the eighth down to the twenty-third verse; you will see that all that Jesus Christ demonstrated and brought to light through his ministry, his teachings, his example, his resurrection life, can be attained by us here and now. He made the way for us. (See Heb. 2:9-18, especially verses two and three, and II Cor. 3:18.) In our literature, we refer you to "Attaining Eternal Life," and the first article in "Health—Four."

We teach that the way to enter into this resurrection life with Christ now, is only through regeneration. Those who really become regenerated in spirit, soul, and body, will not die or go into the grave. Since regeneration leads to life, there is no danger of the earth becoming depopulated through its practice; nor do we feel that there is a likelihood of any one taking it up until he feels the strong urge of the Holy Spirit within him for something higher and more spiritual and more truly satisfying than that which he has been experiencing.

It is to those who wish to overcome in their physical bodies the disintegrating process called death, and who have been quickened in understanding and faith to the point where they see this as a possibility and as something to be desired, that we teach regeneration. The disciples of Jesus said to him, "If the case of the man is so with his wife, it is not expedient to marry. But he said unto them. Not all men can receive this saying, but they to whom it is given. For there are eunuchs, that were so born from their mother's womb: and there are eunuchs, that were made eunuchs by men: and there are eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it." (Matt. 19:10-12.) Paul also saw something better than marriage and generation for the children of God. See his advice, as given in the seventh chapter of I Corinthians. We believe that we have arrived at a time in the history of mankind wherein a great spiritual out-pouring of wisdom and understand-

ing, and the urge for a more spiritual way of living has come, and very many in these days are ready for the teaching of regeneration. On every hand, men and women are laying hold of the regenerative thought—the new birth—as the satisfying portion that their souls have longed for, since only through a higher purification of mind and body than has been commonly understood and realized among men, can they come into that conscious union and oneness with the Father that Jesus Christ knew, and that is for all his followers. (See John 17:3 and 21 and 23.)

“So he drove out the man; and he placed at the east of the garden of Eden the Cherubim, and the flame of a sword which turned every way, to keep the way of the tree of life” (Gen. 3:24). The flaming sword kept the way open to the tree of life, that no man might go back to it in his sins. By going through the “fire,” he would be purified of his transgressions; then he could eat of the tree of life, as he was given permission to do in the beginning. The sword is the “word of God.” (See Eph. 6:17.) “For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart” (Heb. 4:12). (See also James 1:21, and I Peter 1:23.) In this text in James, as given in the American version of the Bible, we have “the implanted word,” and in the margin, the “inborn word.”

We do not deny that the Bible as a history is true; but as a history only, it would not do us much more good than the history of the Civil War which you mention. There is far more in the Bible than mere history. Underlying it is the Spirit of Truth. There is an individual interpretation of Truth that meets our every need; this comes as we learn to read the Bible, not through the letter, only, but through the Spirit that inspired its writers. Paul said that the history of Abra-

ham and Sarah and Hagar was an allegory; but we do not feel that he believed the account to be historically untrue. (Gal. 4:21-31, especially the 24th verse.) The point is, that in order to get any real message from this, a message unto Life and Truth, it must be seen from the allegorical standpoint; it must be read in the Spirit and not in the letter solely, for "the letter killeth, but the spirit giveth life." (See II Cor. 3:6.)

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The communications of the ouija board, like all other spiritualistic communications, are worthy of unprejudiced consideration.

It is true that the incidents relating to revealments made to man, apparently in this way, seem to establish the reality of the assumption that those dear ones out of the body do talk with those here, and are cognizant, even to the small detail, of the life of those in the body.

Knowing the pitfalls that beset the way of the students of Truth, and having much evidence of the difficulty that has come to many who have sought knowledge of spiritual things in other ways than through direct, inner communion with the Father, we earnestly seek to guide you in every way possible. Therefore, we wish to call your attention to a few points pertaining to mind and spiritual communication, which may help you.

It is true that there is not a science, an individual, or a circumstance, through which, if rightly met and understood, man cannot receive good, or increase his understanding of God. To receive this good, however, one must be careful to establish in his mind only the right conception of the true *Source* of the good that comes to him, lest the medium through which it is received may come to mean to him the source; by relying upon the communicating agency, he will weaken his power to communicate with God direct.

Up to the present time, the beliefs, theories, and teachings of the different creeds and schools of theology

concerning the so-called after-life, are so plainly confused with desires, reasonings, and imaginations of the unquickened, or only partly quickened human mind, that their presentations of this subject have no stable, unvarying basis.

There is one point which no theory, outside of the theory of pure Spirit Science, can prove, and satisfactorily answer. It is this: With what intelligent power does man contact when he prepares the mind to receive communication from an unseen source?

We ask: With what intelligent Power does the mind contact when one prepares to enter the silence in prayer? The answer is, God-Mind.

With what power does the mind contact when it is prepared to enter a trance, or to receive communication from a source inferior to God—from those in the body, from those out of the body, or through an inanimate object?

There is a proved truth in science which is accepted by all schools of thought, namely, that the mind contacts that upon which it focuses its direct attention. It appears, therefore, that when an individual concentrates his mind on God, he contacts Absolute Mind, in which is contained, even in detail, every thought, every atom of knowledge pertaining to the life of an individual, or to the universe. When he concentrates his mind upon that which is less than God, he contacts inferior and fallible sources of information.

When he focuses his mind upon the knowledge of a human being, either in or out of the body, or upon an inanimate object, from which to gain desired knowledge, is he not centering his mind in human consciousness, and is not the communication which he receives impregnated with human beliefs, loves, desires, and ideas? It is true these communications may convey much human comfort, but do they establish one in the Truth of the Spirit, or do they sink him still further in

the error, limiting ideas, desires, and conceptions of the human mind?

Here the question arises: Is it possible for the human mind to ask a question without at the same time preconceiving a notion, or a desire, of what, to him, would be the answer? Advanced thinkers say that it is not. If this be true, the answer received will be the one most strongly supported by the mind of the individual, or of those uniting in asking the question. It is true that the individual may, at the time, be perfectly unconscious of his ideas and thoughts regarding an answer, but this does not prevent the working of the law.

This leads up to another question, namely: If the foregoing statements are true, how is it that communications concerning persons and incidents absolutely unknown to you, those present, or those in the immediate vicinity, perhaps of one long passed out of the body, can be received by a medium, or ouija? It is no doubt because you, having created a receptive state of consciousness in, or immediately near you, may be reached by any thought force in action in any part of man's world. If some friend be thinking of the departed one, you may receive all his knowledge pertaining to the departed, together with his ideas of the after life. Thus you see that the communication is brought about by the action of human mind, not by the spirit of the one departed.

Every seemingly phenomenal communication is met, and intelligently and satisfactorily answered, by the premise that mind contacts and responds to that upon which it focuses its concentrated attention.

We wish to call your attention to another point: In seeking knowledge through the ouija, are you not turning away from the Spirit *within* you and giving your mind up to influence of an outer power? Is not this literally turning your back on God?

We fully realize that you have no intention of doing this, but lack of foresight, lack of understanding of the law does not prevent its action.

Turning one's back on God is denying him. Denial leads to negation, or negativeness toward that which is denied. It follows that those who seek outer power as the source of their knowledge develop a state of mind negative to Absolute-Truth.

What does the word "negative" mean, as it is used in metaphysics? It means nothingness. In its meaning is embraced every degree of nonassertiveness, feebleness, weakness, and powerlessness. When a mind is in the negative state it has little power of self-protection, or defense. This leaves it open to the attack of error thoughts of every description—fear, hate, doubt, indecision, etc. These lead to error imagining, which fills the mind with thoughts and ideas that are directly the opposite to those of Truth.

This state of mind will, of course, manifest in man's body and affairs, in every form of inharmony, and the innocent victim, not knowing the cause of the condition, in his effort to free himself from it, turns still more to this outer power, thus putting himself farther from God, Positiveness, or Truth.

What is positiveness? In metaphysics it is unvarying. Absolute Truth. Spirit is Absolute Truth, therefore, Spirit is Positive Power. The Spirit of Truth, or Positive Power abides *within* man. It follows, that to develop, hold, and express a positive state of mind, one must seek *within*, not *without* for true knowledge. True knowledge preserves one from falling into the negative state of mind, and gives him power to protect himself, or gain mastery over every error.

It is our experience that those in the negative state of mind resist advice and help from a positive source, that is, from one who is established in the positive mind. They usually seek to prove the advice as springing from ignorance, or as meddlesome, and as over cautious.

Spiritual Science asserts and proves that the knowledge of Absolute Mind is pure Truth, and that each man receives, and correctly understands this Truth,

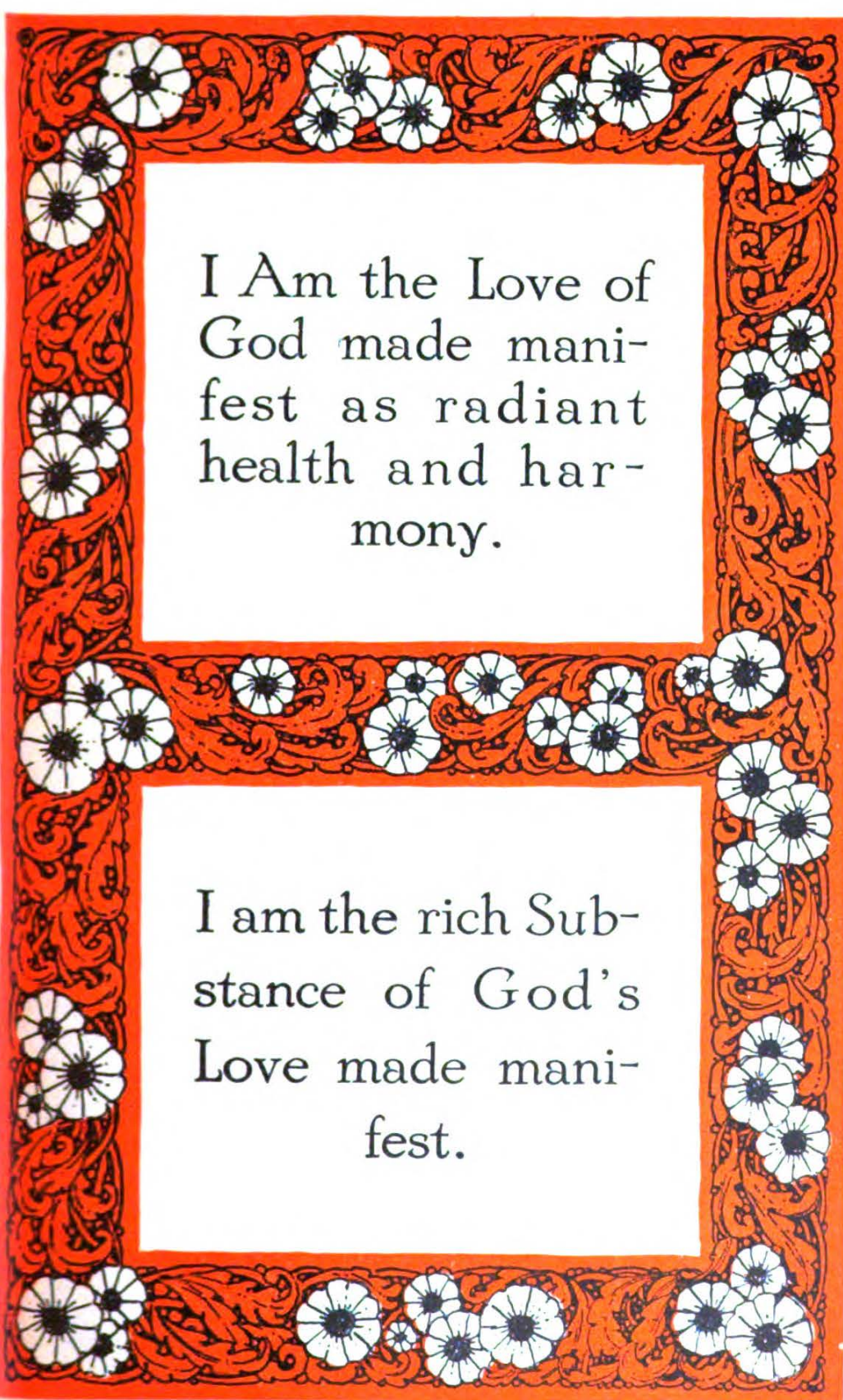
according to the purity of his individual mind. Jesus proved this. He had unlimited knowledge and power, and he never allowed himself to seek any source of Wisdom other than the Spirit within him. Up to the present time, he is the only one who has perfectly demonstrated man's power to communicate with, and express God; therefore, it is no doubt best that all should follow his method of demonstrating.

We trust that you will consider the truths we hold out to you, and, under the guidance of your indwelling Lord, come into the glorious knowledge, wisdom, freedom, joy, and harmony of your kingdom of heaven, here, and now.

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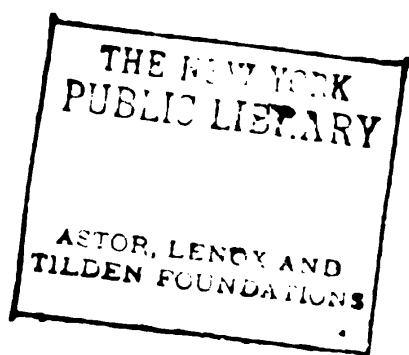
When man knows that everything now latent *must* come forth into manifestation, he will cease to believe in the so-called impossible. Knowing that Omnipotence is the working power in everything, he will realize that whatever is attempted will finally be accomplished. When the time comes for an extraordinary work to be done, God acts in and through the right persons, in the right way, and the task is performed. The fact that a thing is actually done is proof that it never was an impossibility. God, the Good Omnipotent, knows no limit to the working power of his righteous will.

When we have full faith in God and in our power to accomplish through him, we are "justified in undertaking what seems impossible." This faith lifts us above the limitations of personal sense and enables the Spirit to work miracles through us, as channels of expression. Without such faith, however, one is not prepared for great emergencies and would not be able to accomplish the undertaking. Life's supreme successes are won by men who possess a profound faith based upon the positive understanding that God wills that all opposition can be and shall be overcome, and that "with God all things are possible."



I Am the Love of
God made mani-
fest as radiant
health and har-
mony.

I am the rich Sub-
stance of God's
Love made mani-
fest.



SILENT UNITY HEALING

HEALTH

Quincy, Ill.—I wrote you about two weeks ago, as I had a bad cough. After receiving your letter I began to improve daily, and now the cough is gone. I am truly grateful for your prayers.—*Miss G. M.*

Waterloo, Ill.—I had an open leg. I asked your prayers, and the wound was healed. Not even a scar can be seen. I am very thankful for your prayers.—*Mrs. J. H. M.*

Beatrice, Neb.—I wrote you asking assistance in the healing of a cold. It has entirely disappeared. I thank you for your prayers.—*Mrs. O. K.*

Maplewood, N. J.—Your letter and prayers have helped me wonderfully. I have been healed of a bad cough. I thank and praise the Father many times a day.—*Mrs. F. B. S.*

Denver, Colo.—I telegraphed you for help in the case of my husband, who was injured in an automobile accident. I am pleased to tell you that he is able to be up and about his business. I thank you for your prayers.—*Mrs. H. O. J.*

Youngstown, Ohio—I wish to express my thanks to you for your prayers. I have been healed of a terrible case of nervousness. My friends often ask me about my doctor, then I give them my papers to read.—*Mrs. F. C. F.*

Sierra Madre, Cal.—I asked your prayers, as there was a matter that was almost overwhelming me. I feared that I had inherited a trouble from my mother, who for twenty years suffered from varicose ulcers on both ankles. I am compelled to be on my feet a great deal, and I noticed the veins in my limbs swelling. I tried to pay as little attention to the matter as possible, and I tried to realize the Truth about myself. The swelling persisted, and finally a dark spot, about the size of a pea, appeared just below the ankle bone on the left foot. I said nothing about it, but I was frightened, and all that filled my mind was a vision of terrible years of suffering ahead of me. The thing grew worse steadily until the whole limb seemed aflame, and shooting pains ran up to the knee. I hobbled around by the help of a cane. My husband urged me to see a physician, but I refused, saying that I would go to the one Physician. I wrote you. The day after I wrote, the shooting pains in the limb ceased, but the ulcer was very sore. After I

received your beautiful letter, all fear left me. Day by day the sore slowly eased and grew smaller. Within a month it disappeared, and my ankle is now perfect. I used no material remedy, nor did I go to bed. I gave myself absolutely to the Great Physician and to your most powerful Word.—*M. C. D.*

My daughter-in-law, for whom I asked your prayers, is well. Through God's help, my son was enabled to take an automobile trip out West with her last spring. When they started, friends told him she would never come back alive, but through your prayers, she came home well.—*M.*

San Francisco, Cal.—On Wednesday last, I telegraphed you, asking prayers for my daughter, M. D. Relief was immediate. She steadily continues to mend. Considering the suddenness, severity and overpowering manner in which this so-called "influenza" attacks one, not anything less than the all-powerful Truth could exercise such immediate action upon it. It is simply impossible to try and express in writing my praise and gratitude; they can only be felt.—*Mrs. F. J. M.*

N. Wilbraham, Mass.—I wrote you to hold prayers for little C., as he seemingly had scarlet fever. My letter had only been sent, when he was entirely healed; the rash disappeared, and he got up from bed; in three days was out, playing with the other children. My prayers are always answered. I thank God.—*Mrs. H. H. T.*

Baring, Wash.—The day I mailed the letter to you, the headaches, which my husband had been suffering from for two weeks, left him. He is now feeling better than he has been for a long time. We thank you.—*Mrs. M. M.*

Wilder, Idaho—I wrote you last from Ogden, Utah, concerning C. D's throat. He has long since recovered, and I thank you all for your coöperation.—*E. M. D.*

Joplin, Mo.—I wrote you yesterday asking prayers for my uncle, A. D. He began to get easy at the time I posted my letter, and this morning he came to the table for breakfast. You may discontinue prayers. I thank God.—*Mrs. A. S.*

Franklin, N. H.—The cold that had lasted so many weeks, left me within a few days after hearing from you. I asked for the removal of dampness in this house. Our surprise can only be exceeded by our thankfulness. The place is perfectly dry now.—*Mrs. H. W. G.*

St. Louis, Mo.—A few weeks ago I wrote you for prayers for my son, who was very ill with pneumonia. In a short time his temperature dropped to normal, and from that

on he began to get better. He expects to go back to work next Monday. I cannot express my thanks to God.—*Mrs. A. S.*

Denver, Colo.—I wrote to you sometime ago for prayers for my boy who had been wounded in France. He had been in the hospital for sixteen months. It looked to him as though he would be there as many more, as his leg was not healing; but thanks to our Father and Unity, it has healed in less than three months. My son will be home in three weeks. We cannot thank you enough for your prayers.—*Mrs. A. S.*

Astoria, Ore.—A few days after writing you for prayers for the healing of a cough, I was entirely healed of the error. I thank you for your prayers, and for the guidance and understanding of Truth you have given me.—*B. D.*

Youngstown, Ohio—D. has not had an attack of appendicitis since I wrote you for prayers. Thank God for his goodness.—*M. P.*

Wichita, Kan.—The kidney and bladder trouble, from which I suffered, has been completely cured.—*Mrs. C. E. O.*

Newton, Pa.—About four years ago, I wrote to you for prayers for my son, who had synovitis in the knee; through your prayers he was healed.—*Mrs. S. A. E.*

Freewater, Ore.—There was something like a growth appearing in my throat. I just treated myself, read, and asked God to help me. Now it is all gone.—*Mrs. D. S.*

Fond du Lac, Wis.—My little boy is entirely healed of cold, and has escaped whooping cough. Thank you so much for your prayers.—*Mrs. M. S.*

Pittsburgh, Pa.—I meant to have written you before this, that little H. H., for whom I asked your help sometime ago, was speedily restored. I have more work than any man can do. Am having almost marvelous success in my healing work. Have had three doctors come to me for help for their patients, and one for his own wife, who was quickly healed.—*W. L. P.*

Grand Forks, N. D.—I wish to report the good news that my mother, for whom I asked your prayers, has entirely recovered from stomach and other troubles. Thank God for his blessing!—*Mrs. F. C. P.*

Fair Haven, Conn.—A little over a year ago, the Unity people treated me for restoration of sight. I was going blind. One of the best eye doctors in New Haven had been treating my eyes, and was not doing them any good. And, oh, how I prayed to the good Lord not to let

me go blind! Finally, a very close friend told me about Unity, and I wrote the best I could, with my friend's help. Through Unity, and the Lord's help, I can see now as well as I did before my eyes began to give me trouble.—*Mrs. A. T.*

Dover, N. H.—I thank God that he has cured the ear trouble, although the specialist said I should be deaf. You help me wonderfully, and I know God blesses you in your great work. Please accept my gratitude for all you have done for me.—*Mrs. G. G. W.*

Houston, Texas—My baby is entirely healed of cough and cold. Everything is possible with God.—*Mrs. R. C.*

Thomaston, Maine—You may cease praying for me. I have no cold. The demonstration was complete. I sincerely thank you for your prayers.—*A. E. H.*

San Antonio, Texas—I wrote you for prayers for B. G., who was suffering from teething, fainting spells, biliousness, and severe cold on lungs. He began to improve at once, and is now perfectly well; his teeth are coming through without trouble.—*Miss J. M.*

Nashua, N. Y.—Two months ago I wrote you for prayers. I was suffering from ulceration of the stomach. I am cured. Thanks to God and to Unity.—*A. McM.*

Oatman, Ariz.—A few words of my dearest love and gratitude for the help which you have given, for through the Lord Jesus Christ I have been healed of what people call "the flu."—*Mrs. S. B. H.*

Philadelphia, Pa.—I thank the Father for the help of your prayers, in deliverance from measles. My oldest daughter is feeling fine, and the three other children recovered very rapidly.—*Mrs. H. E. G.*

Lexington, Ky.—When I wrote to you over a month ago for prayers for my husband, he could not move his leg, and was suffering terrible pains. After repeating the prayer you sent, he got better, and has not had an attack since. For more than eight months, he was in bed nearly every other week, unable to attend to business. I am so grateful to the Father and to Unity friends for prayers. I inclose love offering with blessings.—*Mrs. H. C. L.*

Defiance, Ohio—I am indeed grateful for your prayers in my healing demonstration. I am now well. My friend, Mrs. K., wrote you asking for your prayers when I was very sick. My life was despaired of. Through your prayers, I am quite well again.—*Mrs. C. F.*

McKees Rocks, Pa.—Last night I telegraphed you for help for my little boy. He was crying with pain in the

stomach, caused by a hurt he received while playing. In two hours he could go to sleep. Your quick help was wonderful, and it was greatly appreciated.—*Mrs. J. J. H.*

PROSPERITY

Portland, Maine—I asked your prayers for prosperity. Within a month I had rented my house for the winter, and I have been working steadily for over two months, being thereby enabled to cancel my debts.—*E. L. W.*

Corsicana, Texas—I wrote you for prayers, to help me sell my property. I have sold for cash. I am very grateful.—*G. N.*

Anaconda, Mont.—I wrote you for prayers for my husband. He is now employed permanently at an increase in salary. I cannot adequately express my thanks.—*Mrs. G. W. B.*

Chicago, Ill.—Sometime ago I wrote, asking your help to sell a piece of land. I thank you for your prayers. The land was sold, and all is well. Please accept love offering.—*H. R.*

Oil City, La.—I am thanking God for your prayers, in the recovery of money which was lost sometime ago.—*Mrs. F. H. C.*

Redford, Mich.—You have helped me in gaining a wonderful increase in salary. I wanted a home of my own, and I am now paying for one. Opportunities to demonstrate prosperity come to me often. I am gradually learning, like a child. Wonderful it is, how supply comes to meet every need!—*Mr. L. J. S.*

Buffalo, N. Y.—I thank you very much for the Prosperity Bank which you sent me. I have surely been helped in every way, since it came. Tomorrow morning my husband and I leave for a trip to Florida, to visit a son we have not seen for over two years. Your Prosperity Bank has made this possible.—*Mrs. E. W. S.*

Tacoma, Wash.—I wrote you for prayers for myself, son, and son-in-law, about one month ago, and I am now reporting our success. We have each secured a position. I am very thankful.—*M. B. F.*

Frankfort, Ohio—It is with a very thankful heart that I am writing you this morning. We now have a house, and we shall soon have our family together. I knew that God would prepare a place for us, and even the youngsters have been singing their thanks.—*Mrs. C. M.*

St. Louis, Mo.—About a month ago I asked you to hold a thought that my husband would get a better position;

last week he was promoted by the company he is working for, and he also received an increase in salary. We are certainly thankful.—*Mrs. M. F.*

Cokeville, Wyo.—I asked prayers for the success of a friend who had an auction sale. The sale was very poorly advertised, but to the surprise of many, buyers came before the hour appointed, and everything was sold at a high price.—*Mrs. H. J. S.*

Cincinnati, Ohio—I asked your prayers for prosperity, and I have been prospered. I have sold a lot and a little cottage. I thank God for the good which has come to me.—*C. D.*

Clinton, Iowa—Our prayers have been answered, and I am now continuing to carry on my work, as before. Through God's wisdom and goodness I have true success in all things. I now feel strong enough to stand alone. Thank you for your great help in my hour of need, and accept love offering.—*Miss J. B.*

Orlando, Fla.—I wrote you on the 14th of this month, asking prayers that we secure a good tenant for our apartment. We rented it yesterday to some very fine people, and we are more than grateful to you for your assistance in the matter. Inclosed please find thank offering.—*A. M. N.*

Beatrice, Neb.—Through your prayers, I have been able to secure a most desirable residence, close in, and just suited to our need. I have never asked you to help me in any way without being gloriously rewarded. Inclosed find love offering.—*Mrs. W. B. P.*

Sawtelle, Cal.—I wrote to you a few days ago, asking your aid in disposing of some property, and am writing this to express my heartfelt gratitude for the assistance rendered. Have written you several times asking help, and in each case the benefits have resulted almost immediately; but in this instance, you had hardly time to receive my letter before the property was sold, and sold before I had even made one move in that direction. In fact, the parties came directly to us, without solicitation. Our gratitude is unbounded.—*B. H. McK.*

Danvers, Mass.—I want to give thanks for the assistance I have received through Unity and the Prosperity Bank. In the most harmonious manner, I have received a better paying position in my business, with larger opportunities. It came about simply through my better understanding of Divine Principles.—*Mr. H. C. J.*

Gary, Ind.—I wrote you some time ago for prayers

to obtain a position where surroundings would be agreeable. I must say I had a most wonderful demonstration, as I obtained another position quickly and under such circumstances as to plainly show that I was being led by Divine Mind; when the clouds seemed to be darkest the sun suddenly burst forth. With a very grateful heart, I inclose a love offering.—*L. K.*

Saginaw, Mich.—I have to report that since asking for your aid, I have obtained a satisfactory and congenial position. I offer you my heartfelt thanks for your assistance. I praise the Lord that I have secured employment and that I am enabled to earn a living for myself and family.—*F. A. W.*

Amarillo, Texas—I wish to say that I consider my success and progress due to the good I received through my study of Truth, and to the help I have received through your department. In September, 1918, very much discouraged and feeling very timid, I finished my business course and accepted a position at \$40.00 a month. I was then just new in Truth. I continued in my search, asking coöperation from you, and I have gradually gained in understanding. I have been advanced in position, receiving increases in my salary, and am now drawing \$125.00 per month.—*G. G. D.*

San Francisco, Cal.—I asked you to help me find a nice place for a home, and it took me just two half days to find the most desirable apartment one could wish for. It is in a good locality, and only desirable people live in the house. My husband has a promise of one hundred dollars a month, increase. I asked for help to get some work to do at home, and I not only have all the typing that I can do of evenings, but I also have a position with a firm that pays me \$115.00 a month. Everything good seems to come our way. I received a half month's salary for a Christmas present, from the firm.—*Mrs. R. H. W.*

Waterloo, Iowa—Before receiving your reply to my request in their behalf, my niece and nephew had found a suitable house not far from where they were living. Thanks be to God and to you for your prayers.—*G. A.*

Hollywood, Cal.—The bag is found with contents intact. I just rested in the Lord, and knew that nothing could be lost, for he says: "He will give his angels charge over thee."—*L. E. S.*

Tooele, Utah—You may discontinue your prayers for business success, as I have sold, and will close the deal in a

few days. I am very thankful to God and to Unity.—*Mrs. C. C. L.*

La Junta, Colo.—I asked prayers that I might see my mother. I cannot go to her, so they are bringing her to me. It has been wonderful, the way the Lord has brought it all about.—*L. T. L.*

San Francisco, Cal.—I thank you for your prayers. I am happy to tell you that my salary was increased.—*J. M.*

Ashland, Ga.—You may discontinue your prayers for me. I have a position in the same school. I had several schools offered me. Thank you for your prayers. I feel so thankful for a Society like Unity.—*Miss L. O.*

Portland, Ore.—I wrote you, asking to help me pray for my brother who was out of a position. The next day he had received notice of an opening, and he has been working now almost a week. I praise God and Unity for helping him.—*Mrs. R. A. B.*

Fort Worth, Texas—This is to acknowledge demonstration of finding a house, which was the great problem; I thank you very, very much. The demonstration was made almost the next day after you received my letter asking for help. I wish to say that I found just the house I wanted, and I am very happy.—*Mrs. F. S.*

Millers Falls, Mass.—My son has just secured a better position than he had, and my daughter has been promoted in her work, receiving a raise in salary. I thank God, in the name of Jesus Christ, for this prosperity.—*Mrs. D. E. L.*

BE YE TRANSFORMED

Visalia, Cal.—It would take pages to tell of all the good that has come to me through Unity prayers and publications. I was saved from an operation, and my health has not been so good in five years. Your teachings have helped me to an understanding of God that makes my friends wonder what has happened. Scarcely a day has gone by for three months that my husband has not remarked about my good nature, my happiness and calmness, in taking the daily round of joys and trials. I am learning the blessing and joy of giving thanks for everything. Small joys grow under praise. I am much more companionable to my little girl of eight, and many things that I once thought were problems with her are naturally smoothing out. Last fall, owing to drought, our peach crop fell fifteen tons short, and we were unable to meet all of our obligations. We did not worry, however, and just one week before time for schools

to open, I was offered three positions, with no solicitations on my part. One was just to my liking. It is pleasant, and, with my better understanding, I feel that I am doing better work than ever before. I am so grateful to Unity.—*Mrs. L. C. C.*

Oklahoma City, Okla.—I thank you more than I have words to express, for your help in establishing peace and harmony in my home.—*F. M.*

Westfield, N. Y.—I have been kept close to the Divine One, to whom I left all. I know that we have been blessed by his loving care, and that we have been preserved from even the fear of epidemic. I lack words to express how grateful I am for this divine teaching and my thankfulness that my home is a Unity home. How safe I feel, knowing that we are under the wings of Unity which hold up the true, everlasting world of Love. My dear husband, by his knowledge gained through reading Unity literature, has overcome tobacco habit. He had been a smoker for twenty-five years.—*Mrs. L. W.*

PROTECTION

Vancouver, Wash.—Your prayers for us this last month worked out beautifully. The ice gorge around our house boat went out bodily, with one loud crack. It broke, as though cut with a knife, and went down the Columbia in one big body. Old river experts, who looked for much damage, were wonderfully amazed, so the papers stated. Our health is now perfect; I have overcome the distress, and enjoy the peace and harmony my inner Intelligence teaches me to find in all conditions.—*E. S. M.*

Lincoln, Cal.—Your prayers were answered for our son who was over seas. He was wonderfully protected through the many severe battles, and narrow escapes. He said he seemed to have warning when to stand still and when to move on, and he always acted as he received the impression. The result was that the danger point was where he would have been had he done otherwise. He has improved wonderfully in every way. He left us a mere boy and returned a substantial, true, and faithful son.—*Mrs. J. W. T.*

Tulsa, Okla.—You may discontinue prayers for my parents. They arrived safely in Florida after a long trip in their automobile. They traveled over sixteen hundred miles, having no accident or car trouble. They forded streams and climbed mountains. It rained four days and the roads were muddy; but that did not stop them, as they

were under the loving protection and care of God. I feel never alone since I found Unity. Its beautiful messages are so true and inspiring that they help me in every way.—*Mrs. W. W. B.*

Martinsville, La.—I was in the flood at Corpus Christi, Texas, September 14. I put myself into God's hands, that terrible night and day. The storm raged twenty-four hours. We watched everything between us and the bay torn to pieces and piled up against our building, but our place of refuge stood firm, and the seven of us who took shelter therein were saved. I do not say but that there were hours of terror and horror. But I will say this much, that I was not afraid. I was in God's hands, and he always keeps his word of protection to those who trust him.—*S. J. C.*

HELPED BY UNITY LITERATURE

Buckroe Beach, Va.—When I discovered Unity, a little more than a year ago, I was in despair, both physically and mentally. I was a chronic invalid, a chronic complainer, a misery to myself and a pest to everyone else. Now, after a year of Unity and Weekly Unity teachings, everything is different, and every day I learn something new.—*Mrs. I. C. P.*

Seattle, Wash.—I have been a student of Unity for about a year and a half, and I cannot find words with which to express the wonders it has done for me. We were enabled to come to the city, where our girls have the advantages of good schools. Greatest of all is that I have been cured of chronic constipation. I am studying "Christian Healing," and I read it over and over, always finding something new in it.—*P. R. J.*

Haverhill, Mass.—I have gone over that treasure of a book, "Lessons in Truth," many times. I perceive new and valuable truths in each repeated reading. Almost daily I study parts or the whole of the ninth lesson, "Finding the Secret Place," which has always appealed to me greatly.—*Miss A. M.*

FREEDOM

Osteen, Fla.—We wish to thank the Unity Christians for their prayers in behalf of our loved ones. My brother has been converted, and has given up drinking. Thanks be to God.—*Mrs. K. B. O.*

Limerick, Ireland—I am cured of the drink habit of long standing. I have also obtained peace. I thank God for my many blessings.—*H. T.*



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UNITY SCHOOL OF CHRISTIANITY (Incorporated)
 Tenth and Tracy Ave., (Unity Building), Kansas City, Mo.

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TERMS OF SUBSCRIPTION

<i>Unity Magazine</i> one year, in the United States.....	\$1.00
<i>Unity Magazine</i> one year, in Kansas City, Mo.....	1.25
<i>Unity Magazine</i> one year, in Canada.....	1.12
<i>Unity Magazine</i> one year, all foreign countries.....	1.25

Sample copies of *Unity Magazine*, *Weekly Unity* and *Wee Wisdom*
 will be sent gratis upon request.

SUBSCRIPTIONS PAYABLE IN ADVANCE

TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of *Unity Magazine* was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expires this month. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we should suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appear, inclose it with check or money order and mail it to us. We will understand that it is your renewal.

OUTLINED PROGRAM OF UNITY EASTER SCHOOL

A two weeks' intensive training course in Unity principles is to be given at Unity Headquarters in Kansas City, beginning Sunday, March 21.

TEACHERS AND GENERAL SUBJECTS

Lessons in Truth—*W. K. Miller.*

Primary Correspondence Course—*Mary C. O'Neill.*

Bible Interpretation—*Jennie H. Croft.*

The Practical Application of Truth—*W. I. Hoschouer.*

The Silence—*E. V. Ingraham.*

Healing Principles—*Ida M. Palmer.*

Spiritual Housekeeping—*Louise C. Newman.*

Basic Principles—*Charles Fillmore.*

SUNDAY, MARCH 21

9:45 a. m.—Sunday School.

11 a. m.—Address—Charles Fillmore, subject, "John's Vision of Worship In Heaven."

8 p. m.—Introductory Service.

MONDAY, MARCH 22

9:30 a. m.—Fundamental Principles—*W. K. Miller.*

10:30 a. m.—Silence—*Mary C. O'Neill.*

12 m.—High Noon Silence.

2:30 p. m.—And God Said—*Jennie H. Croft.*

4 p. m.—The Price of Discipleship—*W. I. Hoschouer.*

TUESDAY, MARCH 23

9:30 a. m.—Preparation for the Silence—*E. V. Ingraham.*

10:30 a. m.—Spirit—*Ida M. Palmer.*

12 m.—High Noon Silence.

2:30 p. m.—Pattern Shown in the Mount—*Louise C. Newman.*

4 p. m.—Being—*Charles Fillmore.*

WEDNESDAY, MARCH 24

9:30 a. m.—Mind and Its Action—*W. K. Miller.*

10:30 a. m.—Healing—*Mary C. O'Neill.*

12 m.—High Noon Silence.

2:30 p. m.—The Sons of Adam—*Jennie H. Croft.*

4 p. m.—Spiritual Nonresistance—*W. I. Hoschouer.*

8 p. m.—Healing Meeting.

THURSDAY, MARCH 25

9:30 a. m.—The Silence—*E. V. Ingraham.*

10:30 a. m.—Faith—*Ida M. Palmer.*

12 m.—High Noon Silence.

2:30 p. m.—Foundation Stones—Louise C. Newman.

4 p. m.—Being's Ideal—Charles Fillmore.

FRIDAY, MARCH 26

9:30 a. m.—Believing and Receiving—W. K. Miller.

10:30 a. m.—Prosperity—Mary C. O'Neill.

12 m.—High Noon Silence.

2:30 p. m.—Job, An Esoteric Study—Jennie H. Croft.

4 p. m.—The Art of Overcoming—W. I. Hoschouer.

8 p. m.—Social Meeting.

SATURDAY, MARCH 27

9:30 a. m.—Beyond the Silence—E. V. Ingraham.

10:30 a. m.—Prayer—Ida M. Palmer.

12 m.—High Noon Silence.

2:30 p. m.—The Practice of Prosperity—Louise C. Newman.

4 p. m.—Being Expressed—Charles Fillmore.

SUNDAY, MARCH 28

9:30 a. m.—Sunday School.

10:30 a. m.—Address—Charles Fillmore—subject, "Life Work of Peter and John."

8 p. m.—Dramatic Bible Reading from the Book of Esther, with its Individual Interpretation—Viva M. January.

MONDAY, MARCH 29

9:30 a. m.—The Kingdom of God—W. K. Miller.

10:30 a. m.—Overcoming—Mary C. O'Neill.

12 m.—High Noon Silence.

2:30 p. m.—The Word—Jennie H. Croft.

4 p. m.—The Science of Affirmation—W. I. Hoschouer.

TUESDAY, MARCH 30

9:30 a. m.—Wisdom Through Silence—E. V. Ingraham.

10:30 a. m.—Forgiveness—Ida M. Palmer.

12 m.—High Noon Silence.

2:30 p. m.—Application of Ideals—Louise C. Newman.

4 p. m.—Thinking—Charles Fillmore.

8 p. m.—Dietetics—Royal Fillmore.

WEDNESDAY, MARCH 31

9:30 a. m.—How to Demonstrate—W. K. Miller.

10:30 a. m.—The Body of Christ—Mary C. O'Neill.

12 m.—High Noon Silence.

2:30 p. m.—Gethsemane and Calvary—Jennie H. Croft.

4 p. m.—Realizing Prosperity—W. I. Hoschouer.

8 p. m.—Healing Meeting.

THURSDAY, APRIL 1

9:30 a. m.—The Strength in Silence—E. V. Ingraham.

10:30 a. m.—Consciousness of Substance is Prosperity—
Ida M. Palmer.

12 m.—High Noon Silence.

2:30 p. m.—Maternity—Christ is Born—Louise C. Newman.

4 p. m.—The Yes and No of Mind—Charles Fillmore.

FRIDAY, APRIL 2

9:30 a. m.—I Am—W. K. Miller.

10:30 a. m.—The Great Demonstration—Mary C. O'Neill.

12 m.—High Noon Silence.

2:30 p. m.—The Resurrection and Ascension—Jennie H. Croft.

4 p. m.—The Resurrection and the Life.—W. I. Hoschouer.

8 p. m.—Social Meeting.

SATURDAY, APRIL 3

9:30 a. m.—The Power of Silence—E. V. Ingraham.

10:30 a. m.—The Spoken Word—Ida M. Palmer.

12 m.—High Noon Silence.

2:30 p. m.—Spirituality—Christ is Risen—Louise C. Newman.

4 p. m.—The Word—Charles Fillmore.

SPECIAL EDITION OF TWO STANDARD TEXT-BOOKS

"Lessons in Truth" and "Christian Healing" are published in a serviceable binding that stands continual usage without showing wear and tear. We have a convenient pocket edition of these books bound in cloth with limp cover, and handsewed. The paper is bond, and sufficiently heavy not to let the print (which is large) from the other side show through.

These books are bound in excellent taste, making them good to look at.

If you want to use "Lessons in Truth" and "Christian Healing" as textbooks—and you will—we can assure you that a copy of each in this substantial binding will prove most satisfactory.

The price is \$1.50 a volume—a compromise between the cheaper and more expensive editions. Don't delay in sending for one or both of these handy books.

UNITY SIX PER CENT BONDS

The present Unity Inn-Cafeteria is no longer large enough. It now becomes necessary to begin work on a new enlarged dining room. The cost of the building and equipment will be about \$50,000. We feel certain that our friends everywhere will be interested in this new cafeteria and will be glad to assist in its erection, by investing their available money in Unity six per cent bonds. These bonds are now for sale, and will be issued in amounts of from \$100 to \$1,000 payable in one, two, three, four or five years. Interest is six per cent per annum, payable semi-annually.

The foregoing is not the large Unity Inn, for which ground has been purchased and plans drawn, but a cafeteria to meet the present needs. There will be, however, in connection with this cafeteria about thirty rooms and six small apartments. The larger inn will be built when the prices of labor and materials are nearer the normal quotations.

Address, Department B, Unity School of Christianity, Tenth and Tracy Ave., Kansas City, Mo.

A UNITY EASTER CALENDAR

To supply the increasing demand, our artist has arranged an Easter edition, so to speak, of the Unity Calendar—a rather unique idea, we'll admit. But when is the year really younger than in the freshness of the dewy springtime?

Just because we have so long followed the traditional division of the year according to the Gregorian Calendar, is no reason why Truth students should not, among themselves, break away from the old, and, with Nature's rebuilding at Easter time, begin the soul's new year indeed.

Twelve separate leaves, beginning with April, will make up the Calendar. Original drawings, beautifully colored, form backgrounds for twelve appropriate mottoes. A lovely decorated cover is fastened to the twelve pages with a silk cord.

The Calendar will be sent in a reënforced envelope for the moderate sum of \$1.00.

Please specify "Easter Calendar" in ordering.

PUBLISHERS' NOTES

A series of stories based on life among the Pueblo Indians will be run in *Wee Wisdom* during March, April, and May. The author, Harold Evans Kellogg, who is now a worker at Unity, formerly lived among these people. Tae, a little Indian boy who is the hero of these stories, is revealed in all his childish games; and when he first tastes a piece of candy, well, we want to be there to see, as the author was.

When Tae grows a little older, he is sent to the government school for Indians. We'll all have to read the April number of *Wee Wisdom* to find out the inner life of a little Indian boy under Uncle Sam's wisely guiding hand.

On a day, Tae's father comes to school to take the boy back to the Pueblos to see an Indian dance. Mr. Kellogg was an eye witness of one of these dances, and gives his interpretation of it in the May issue of *Wee Wisdom*.

The stories are to be elaborately illustrated by our artist with pictures sketched from photographs.

A description of ways and customs, industries, such as pottery work, and the general life of the Pueblos, woven skillfully into the stories, makes them highly educational as well as entertaining. Begin your subscription with the March *Wee Wisdom*, so that the children will miss none of these entrancing Indian stories.

April Unity will be devoted to a study of the Love faculty in man, the corresponding disciple being John.

Wm. I. Hoschouer delivered a talk at the Thanksgiving School on the subject, "Forgiving Love." This lecture created so much favorable comment that we shall publish it in the April issue of Unity. In this way those who heard it at the school will have a permanent copy, and others who did not attend the school will get the benefit to be derived from a study of this inspiring talk.

The same issue of our monthly magazine will contain able and uplifting articles on "Love" in its various phases by Charles Fillmore, E. V. Ingraham, and Alice Ruth. Still another contribution of distinctive excellence will be on "The Affirmative Attitude," by Horatio W. Dresser. Those who are familiar with Mr. Dresser's clear reasoning and scholarly style will know that they have something to look forward to, and the rest of us can take their word for it.

Send Unity Magazine subscriptions to your friends im-

mediately, that they may reap of these riches to be given out in the April number. —

It has been decided to hold a two weeks' intensive training course at headquarters this spring, to round out the school year begun in July, 1919. This school will open Sunday, March 21, and will close Easter Sunday, April 4. Spring opens early in this section of the country; and while some parts of the United States are still enduring the rigors of winter, Kansas City enjoys the freshness and the balm of springtime at the Eastertide. Come and be rejuvenated with the season by the glorious teachings of Truth to be given out at Unity during this course. We shall be pleased to hear as early as possible from interested nonresident students who anticipate taking up the work being outlined for this coming session.

A few lines from the "Harmonial Thinker" on Wee Wisdom: "One of the signs by which you may recognize New Age movements, is the spirit of coöperation and reciprocity which characterizes them. Therefore we know that our readers will welcome the announcement that from now on, the Harmonial League at headquarters will use the splendid monthly magazine, 'Wee Wisdom,' as the basis for lessons in all its groups, from the primary department to the adult class. It is to be expected that our use and interpretation of the lessons may differ somewhat from that of the Unity Society, which publishes 'Wee Wisdom,' but our work is sufficiently in line with that of Unity, that to issue a separate lesson paper of our own would seem to be duplication of effort and unnecessary expense. A feature of 'Wee Wisdom,' which we especially like, is that it interprets the International Bible Lessons used in orthodox churches all over the country, and by their use we are allying ourselves in purpose with millions of people who are seeking Truth."

A paragraph from a letter: "I think you have done wisely in putting out this series of articles, for the faculties of mind are unquestionably the working tools with which real success is made in life's activities. To learn—to understand, is life's chief desideratum, and out of the mind and heart, as has been stated, truly are all the issues of life. Intellectual attainments are not enough. The balancing faculties that both direct and conserve the powers of the individual, are vital. I believe, therefore, that your articles

on the twelve centers of consciousness should be of great value to all who are looking to you for assistance and guidance in right living."

Unity is printed in three sections, and these have to be "gathered" preparatory to binding. Our bindery girls were lately observed blessing these respective parts, as they took each one up, with the words "Peace! Power! Plenty!"

On being questioned, they said that they were always so happy in this "gathering" work because they felt themselves absorbing the atmosphere of the radiant thought which Unity Magazine sends out to its readers. Thus are even the mechanical processes here blessed by the Unity spirit.

This is an expression from an intelligent mother, characteristic of many which we receive regarding Wee Wisdom: "I received the October number of Wee Wisdom in answer to my request for a sample copy, which you offered in Nautilus Magazine. Seldom has anything come into the home that has made such an appeal to my three children, and they have had the best of books in abundance. I am, therefore, enclosing one dollar for a year's subscription to Wee Wisdom."

Read what a busy woman says about Unity Magazine: "I am a nurse and have very little time to read, but that little magazine always goes into my satchel when I am sent off on a case. It does not take much time to get a thought from it to help, not only myself during the day, but sometimes a patient. By the way, I am so glad the size of it is left small, so that it will fit in a hand bag or pocket. So many magazines have lately been made too large."

The president of the Men's Divine Science Club of Cleveland has just joined the Silent Seventy, and the following is an excerpt from his letter: "The work of the Silent Seventy is the grandest work of the century. Millions of souls shall know the Truth for Silent Seventy having sown so lovingly and so generously. The Voice of God speaks through Unity and all of its branches of activity."

"In hours of stress, sometimes a mere casual glance through Unity will leave me strangely comforted, as though I had been close to a very real presence. I want to thank you for the strength your words send out into the world, finding lodgment in so many waiting hearts, and giving them rest and hope." Words from a comforted soul.

Our readers who have occasion to change their addresses will do well to bear in mind that only first-class mail follows them to new addresses—not second-class mail, even if they have notified the Post Office. Always send your new address direct to us to insure the prompt and correct delivery of your mail from Unity.

The subscription department entered 3,269 new Unity subscriptions, 1,495 Weekly, and 1,397 Wee Wisdom subscriptions during the month of December. This makes a total of 6,161 new subscribers in one month.

The general mailing department sent out 6,203 packages during December—an increase of over 50% over the same month last year.

The expert who installed the new linotype in Unity printing office stated that it was the best appointed printing office he had ever seen; also, that the old linotype, taken in exchange for the new one, was in better condition than any other used linotype he had ever before handled.

Weekly's new department brings forth such words of approval as the following: "Every answer to questions that you have published in Men's Extension Department of Weekly Unity has seemed to be intended especially for us, since all these answers have offered solutions for our business difficulties."

A member of Silent Seventy who has just sailed for China and Japan took with her a large quantity of free literature to distribute while on her travels. She expresses herself as "most anxious to carry the message of Truth to those over there."

On account of the greatly increased cost of material, it has become necessary to increase the price of "Lessons in Truth" and "Christian Healing" in the keratol bound, limp, de luxe edition, from \$2.50 to \$3.00 a volume.

The supply of the Christmas number of Unity is exhausted. If any of our kind subscribers feel that they have no further special use for the December number of Unity Magazine, we shall receive it with special thanks.

The equipment which has been ordered for the new Unity Inn will be delivered by the first of June.

During the month of December the Silent Seventy department sent out 39,242 pieces of literature.



Every one interested in self-development and in the uplift of the race as a whole is cordially invited to join with the thousands who are faithfully following the principles set forth in this, the Good Words Club pledge. The membership of 13,200 extends to all parts of the world. Illustrative of the hundreds of reports received constantly is this from a member:

My membership in the Good Words Club is one of the greatest blessings of my life. It has taught me the lesson of self-control, poise and patience, and a great improvement in my health is one of the results.—*Mrs. E. J. B., Portland, Oregon.*

No dues nor fees are attached to membership, the expense of the Club being met by freewill offerings. The Club has an official emblem bearing the symbol of the Three Wise Monkeys, signifying "I see no evil, I hear no evil, I speak no evil." The gold emblem with safety catch sells for \$1.50. An attractive wall motto, a replica of which appears above, contains the pledge in hand lettering. This card is 25 cents. Suggestions and helps are offered members through the official organ of the Club, *Weekly Unity*, this also including personal reports from members.

Members are enrolled through this pledge:

I have _____ Date _____
 you for the UNITY GOOD WORDS CLUB,
 finding lodg^{ing} at North and Tracy Ave., Kansas City, Mo.
 rest and hope in the power of the spoken word, and I realize

that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore, I desire to become a member of Unity Good Words Club that I may unite in helping others as well as myself to speak only good, true words.

I agree to guard my conversations against all words of gossip, anxiety, foolishness, impurity, untruthfulness, crime, fear, nagging, complaining, sickness, poverty and anger, and to turn them toward words of trust, wisdom, goodness, health, prosperity, praise, joy and goodwill. I will also abide by the rules of the Club.

Name.....

Address.....

City or Town..... State.....

This blank must be signed personally.

(Clip this pledge and return to the Central Secretary for enrollment.)

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written to us for lists. We cannot grant the privilege to everybody; it is given to only those who we have reason to believe are sincere seekers for Truth. Application in this department must be made by the one who wishes his name published.

Mrs. Maude Stoker, 38 Maple St., Auburn, N. Y.

Anna Goodhead, 2525 K St., Bakersfield, Cal.

Frederick L. Remmers, 2126 N. 3d St., Philadelphia,

Pa.

G. V. B. Levings, Seneca, Mo.

R. J. Barbour, Enterprise, Miss.

Mrs. C. S. Jacobs, Box 608, Craig, Colo.

Mrs. Maggie Webb, 967 Dame St., London, Ont.,

Canada.

Rena Langley, 514 N. Taylor Ave., St. Louis, Mo.

Mrs. D. B. Marsh, Glendo, Wyo.

IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your subscription to Unity Magazine please renew at once. When a yellow blank is found under this notice, it means that your subscription expires this month. If the blank is placed in this issue, your renewal should reach us before the first of April to avoid missing the next number. Use money order if possible, but bills or two-cent stamps may be sent at our risk.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries that the Silent Unity "Class Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in April Unity Magazine:

CLASS THOUGHT

Held daily at 9 p. m.

April 20 to May 20, 1920

Thy light shall break forth as the morning, and thy healing shall spring forth speedily.

PROSPERITY THOUGHT

Held daily at 12 m.

April 20 to May 20, 1920

Ask whatsoever ye will in my name, and it shall be done unto you.

A SPECIAL BIBLE OFFER

We have on hand a small number of the Oxford Edition of the old King James version, printed in large, clear type on thin, but strong and durable paper. The page may be easily read, no matter at what angle the book is held, and no print from the other side shows through.

Of course, Unity's choice in Bibles is the Revised Version; but Biblical students often require the old version for reference.

While these Oxford Bibles last—and they are handsome—you may have one for the former price, \$3.00, which is much below the present standard price.

WHERE UNITY PUBLICATIONS ARE SOLD

Cal., Alameda—Home of Truth, cor. Grand and Alameda Ave.

Fresno—Unity Truth Center and Metaphysical Library, 331 Forsyth Bldg.

Los Angeles—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 910-914 Black Building; The New Thought Church, 514 Fay Building; Unity School of Christianity, Room 210, 313 West Third Street.

Long Beach—Metaphysical Studio, 53 Cedar Ave.

Oakland—Mrs. Jessie Juliet Knox, Unity Center, 5453 Manila Ave., phone Piedmont 5350J; Ethel R. Egy, 1531 17th Ave.

Palo Alto—N. T. Truth Center, 451 Channing Way.

Sacramento—Home of Truth, 1415 L St.

San Diego—House of Blessing, 2109 2d Street; Metaphysical Library, 1024 Broadway; Maude Johnson Beane, 955 8th St.

San Francisco—Home of Truth, 1109 Franklin St.; California Truth Center, 68 Post St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Building; Metaphysical Library, 3d floor Rosenthal Bldg., 165 Post St.; Mission Unity Center, 2476 Mission St.; San Francisco Truth Center, 446 Lake St.; Unity Center of Practical Christianity, 948 Post St.

Santa Barbara—Metaphysical Fellowship Reading Room, 1336 Garden St.

San Jose—Home of Truth, 144 North 5th St.

Stockton—J. W. Bailey, 434 N. American St.; Stockton Truth Center, 229 N. San Joaquin St.

Colo., Denver—College of Divine Science, 730 Seventeenth Ave.; The Power School of Truth, 4321 West 32d Ave.; Unity Study Class, 1340 Pennsylvania Ave.

Pueblo—Lydia Keeling, 108 West 10th St.

D. C., Washington—Woodward & Lothrop, 10th and 11th, F and G Sts.; Home of Truth, 1841 Wyoming Ave., N. W.; Eagles' Wings New Thought Association, 1814 N St., N. W.; I. N. T. A. Headquarters, 311 Ouray Bldg.

Ill., Chicago—Unity Society, 104 Auditorium Bldg.

E. St. Louis—Mrs. Ida M. Keller, 605A Missouri Ave.

Ind., Indianapolis—Unity Truth Center, 1114 Odd Fellow Bldg.

Wabash—Mrs. Alice M. Depuy, 75 W. Maple St.

Iowa, Oskaaloosa—Mrs. Kate Caldwell, 714 E. High St.

Kans., Topeka—Unity School, 119 E. 10th Ave.

Ky., Louisville—Kaufman-Straus Co., 4th Ave.; Truth Center, 307 Bernheim Bldg.

La., New Orleans—Truth Center, 613 Common St.

Mass., Boston—The Metaphysical Club, 30 Huntington Ave.; New Thought Library, 347 Walker Bldg., 120 Boylston St.; The Larger Life Library, 18 Newbury St.; Home of Truth, 111 Newbury St.

Springfield—Truth Center, Room 203, 21 Besse Place; Mrs. Mary Margeson, 356 Main St.

Worcester—New Thought Reading Room, 216 Day Bldg., 306 Main St.

Md., Baltimore—Mrs. Robert Burton, 1021 Cathedral St.

Mexico, Mexico City—Luis Leal, Calle Tacuba 53 despacho S., P. O. Box 60 Bis.

Mich., Detroit—Unity Center, Margaret Wood, leader, Room 56, 213 Woodward Ave.; The Higher Thought Assembly, 213 Woodward Ave.; Miss C. C. Ayers, 59 Dexter Blvd.

Grand Rapids—Mrs. Fred H. Meyer, 526 North Ave.; Mrs. Ida M. Bailey, 2011 Francis Ave.

Kalamazoo—School of Christianity, 211 W. Dutton St.

- Minn., St. Paul*—Unity Center, 1258 Bayard Ave.; Mrs. Leroy Barton, 1884 Lincoln St.
Minneapolis—Society of Applied Christianity, 711 W. Lake St.; Rex & Jane Morgan, 1710 Stevens Ave.; Unity and Truth Center, 69 Bedford St., S. E.
- Mo., St. Louis*—H. H. Schroeder, 3537 Crittenden St.; Mrs. J. C. Appel, 2631 Russell Ave.; The Greenbaums, 4916 Washington Ave.
Kansas City—Emery, Bird Thayer Co., 11th and Walnut.
- Neb., Lincoln*—Unity Society, 134 N St., Room 502.
Omaha—Metaphysical Library, 794 Kennedy Bldg., 18th and Douglas.
- N. J., Newark*—Newark Truth Center, 435 4th Ave., near Roseville Ave., Roseville Section.
East Orange—Lucetta A. Robinson, 33 S. 20th St.
- N. Y., New York City*—Brentano's, 5th Ave. and 27th St.; Goodyear Book Concern, 1400 Broadway; League for Larger Life, 222 W. 72d St.
Buffalo—New Thought Society, Mrs. Edward Nichols, 110 Fairfield Ave.
- Ohio, Cincinnati*—New Thought Temple Library, 1216 Mercantile Library Bldg.
Columbus—Unity Center, 208 Clinton Bldg.
Cleveland—Unity Center, 1247 E. 29th St.; Cleveland Truth Center, 322 Lenox Bldg., Euclid Ave. at 9th St.; Mrs. Frank Ohlman, 11322 Ohlman Ave.
Dayton—Dayton New Thought Temple, 30 Davis Bldg.
- Okla., Oklahoma City*—First Divine Science Church, 727 N. Robinson St.
Tulsa—R. L. Benedict, 209 S. Phoenix Ave.
- Ore., Portland*—The Metaphysical Circulating Library, 27 Ainesworth Bldg.; The Realization League, 186 Fifth St.
- Pa., Philadelphia*—Unity Center, 1504 Walnut St.; New Thought Book Shop, Weightman Bldg.; Truth Center, 1328 Walnut St.
Germantown—Germantown New Thought Library, 6223 Baynton St.
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JESUS CHRIST,
HIMSELF BEING
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APRIL, 1920



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IS GOOD
AND SIMPLE
UNTO THAT
WHICH IS
EVIL. ROMANS 12:16

LOVE IS THE SUBJECT OF THIS NUMBER

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AND PROPHETS
JESUS CHRIST,
HIMSELF BEING
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APRIL, 1920



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UNITY

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I CORINTHIANS 13

If I speak with the tongues of men and of angels,
but have not love, I am become sounding brass, or a
clanging cymbal.

And if I have the gift of prophecy, and know all
mysteries and all knowledge; and if I have all faith,
so as to remove mountains, but have not love, I am
nothing.

And if I bestow all my goods to feed the poor, and
if I give my body to be burned, but have not love, it
profiteth me nothing.

Love suffereth long, and is kind; love envieth not;
love vaunteth not itself, is not puffed up,

Doth not behave itself unseemly, seeketh not its
own, is not provoked, taketh not account of evil;

Rejoiceth not in unrighteousness, but rejoiceth
with the truth;

Beareth all things, believeth all things, hopeth all
things, endureth all things.

Love never faileth: but whether there be proph-
ecies, they shall be done away; whether there be
tongues, they shall cease; whether there be knowl-
edge, it shall be done away.

For we know in part, and we prophesy in part;

But when that which is perfect is come, that which
is in part shall be done away.

When I was a child, I spake as a child, I felt as a
child, I thought as a child: now that I am become a
man, I have put away childish things.

For now we see in a mirror, darkly; but then face
to face: now I know in part; but then shall I know
fully even as also I was fully known.

But now abideth faith, hope, love, these three;
and the greatest of these is love.

SUBMERGED LOVE

CHARLES FILLMORE

O ghost of dead sin unrelenting,
 Go back to the dust, and the sod!
 Too dear and too sweet for repenting,
 Ye stand between me and my God.
 If I, by the throne, should behold you,
 Smiling up with those eyes loved so well,
 Close, close in my arms I would fold you,
 And drop with you down to sweet hell!

—*Ella Wheeler Wilcox.*

IT IS no great task to tell of the higher aspects of love, but who shall champion love submerged in human consciousness and smothered with selfishness? You say, "This is not love but passion and lust." But we should remember that we have laid down, as a foundation principle, that God is Love, and, as there is but one God, there can be but one Love. This being true, we must find place in the creative law for every manifestation, regardless of its apparent contradictions of the righteousness of First Cause.

We shall never get a right understanding of the relation which the manifest bears to the unmanifest, until we set clearly before us the character of Original Being. So long as we think of God in terms of personality, just so long will we get mixed in our understanding of the relations existing between men and things in the universe.

Then let us dismiss the thought that God is a man, though he be exalted far above human characteristics. So long as the concept of a man-God exists in consciousness, there will be lack of room for the true concept, which is First Cause, composed of principles from which flow all manifestations. So, in order to understand the complex conditions in which the human family exists, we must analyze Being and its creative processes.

Inherent in the mind of Being, are twelve fundamental ideas, which, in action, appear as primal creative forces. It is possible for man to ally himself with and use these original forces, and thereby coöperate with the creative law, but in order to do this, he must detach himself from the *force* and enter into the consciousness of the *idea* lying back of the force.

In Scripture, these primal ideas in the mind of Being are called the "Sons of God." That the masculine "Son" is intended to include both masculine and feminine is borne out by the context, and, in fact, the whole history of the race. Being itself must be masculine and feminine, in order to make man its "image and likeness," "male and female."

Analyzing these Divine Ideas, or Sons of God, we find that they manifest characteristics which we readily identify as masculine or feminine. For example, Life is a son of God, while Love is a daughter of God. Intelligence is a son of God, and Imagination a daughter of God. The evidence of sex is so pronounced in the vegetable and animal worlds that it is never questioned, but we have not so clearly discerned that ideas are also male and female. The union of the masculine and feminine forces in man, are the most potent in the affectional nature, and that they should endure and never be broken up by external causes, was laid down as a law by Jesus. In Mark 10:7, he says, "From the beginning of the creation, male and female made he them. For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh: so that they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder."

We should clearly understand that the various ideas, or sons and daughters of God, each has identity, and, in creation, is striving with divine might to bring forth its inherent attributes. It is to these Ideas, or Sons and Daughters, that Being, or Elohim, says, "Let

us make man in our image, after our likeness" (Genesis 1:26).

Spiritual man is the sum total of the attributes or perfect ideas of Being, identified and individualized. This man is the "only begotten" of Elohim. Jehovah or *I Am* that *I Am*, is the name of this Divine Man. He was manifest as the higher self of Jesus, and in the Scripture is called the Christ. Jesus named him the "Father within me." In the book of Matthew, he called him "Our Father," over forty times. Christ is our Father, and through him, Elohim, or original Being, brings forth all human beings. It is Jehovah or *I Am* that forms Adam out of the dust of the ground and breathes into his nostrils the breath of life. Breathing is the symbol of inspiration. Jesus breathed upon his disciples, and said unto them, "Receive ye the Holy Ghost." The three primal forces of Being are manifest in the simplest protoplasmic cell. Edison says that he has found that every atom has substance, life and intelligence. This corresponds with the first creative process of Jehovah, as given in Genesis 2:7. The "dust of the ground" is substance, "breathed," is the impartation of intelligence, and the "living soul" is the quickening life. These three constitute the trinity of the natural world, in which the body of man is cast. When one understands the creative processes to be the working of the various principles of Being in the development of man, the many inexplicable situations are cleared up. God cannot bring forth without law and order. To produce a man, requires a combination of forces that at some stages of soul evolution seem to work against one another; but this is not true in the ultimate, and when one understands that the great Creative Mind brings forth under law, reconciliation and consistency are found where inharmony and contradiction seemed dominant.

Of all the daughters of God, Love is undoubtedly the most beautiful, enticing, and fascinating. She is by

nature exceedingly timid and modest, but when roused, she is bold and fearless to the point of insanity. Mother love is as strong as life, and will make every sacrifice to protect its offspring. This whole-hearted, self-sacrificing aspect of love, indicates a spirit deeper and stronger than the animal or the human, and we are forced to admit that it is Divine. For this reason, mother love is exalted to first place in our analysis of the Great Passion. But mothers should take warning, lest they incorporate human selfishness into the Divine Love that expresses in and through them.

The most popular expression of Love in the world is the love between men and women. Here also Love is least understood, and through lack of understanding of her real nature, she has been forced to act in ways that are not natural to her. She has also been compelled to do things that are abhorrent to her, yet under the compelling power of man's will, she could not do otherwise. Right here is a crying need for a purer judgment of Love and her right adjustment in the most sacred relation existing between men and women. Love is from God, and it is given to man in its virgin purity. It is the pure essence of Being that binds together the whole human family. Without Love we would lose contact with our mother Earth, and, losing that, we would fly off into endless space and be lost in the star dust of unborn worlds. "Gravity," is mortal man's name for Love. By the invisible arms of Love we are held tight to Earth's prolific bosom, and here we find the sweetest home in all the universe. All love of home is founded on man's innate love for this little planet. When John Howard Payne wrote "Home, Sweet Home," he was inspired by Mother Love to sing of the only abiding place of this race,—our dear Mother Earth.

The original Eden of the human family was planted by God on this earth, and it is still here. Its prototype is within the human soul, but we have not entered into

it, because we have not understood about the relation which Love bears to the original substance of Being, out of which all things are formed. Our bodies were originally formed out of this "dust of the ground," and we are constantly forming and reforming them from its essence, pure or impure, according to our ideals.

Love is submerged or cast down to sense consciousness between men and women in the marriage relation, and great misery floods the world in consequence.

This marriage should be a perpetual feast of love, and so it would be if the laws of Love were observed. Courtship is usually the most joyous experience that comes to men and women, because love is kept free from stain of lust. If the laws of conjugality were better understood, the bliss of courtship would continue throughout all the years of married life and divorces would be unknown. It is a fact well known to psychologists that the majority of estrangements between husbands and wives are caused by broken sex laws. The sin that ends in feebleness and final disintegration of the physical organism, is symbolically pictured in the so-called "fall of man," in the early chapters of Genesis. Adam and Eve represent the innocent and uneducated powers of the masculine and feminine in every individual. The serpent is the universal substance, in and through which all sensation is registered. The desire for pleasure, and a seeming short and easy way to get wisdom, tempts the feminine, and she "eats," or appropriates. The masculine also "eats;" in the "cool of the day," or after the heat of passion has cooled off, they both find that they are naked. They have had pleasure with pleasure as the only object, which is contrary to the law of Being. All things should be done with a definite object, with pleasure as a concomitant, only. Pleasure lends zest to all action, but it should never be exalted to the high place in consciousness. Sex indulgence for mere pleasure, is eating or appropriating the pure substance that pervades the whole nerv-

ous system, which is appropriately compared to a tree. This excess of pleasure is sooner or later followed by equal reaction, which is destructive, and the body cries out in pain. The pleasure we call "good" and the pain we call "evil." Here, in a nutshell, is eating of the tree of the "knowledge of good and evil."

When the seminal substance in the organism is conserved and retained, the nerves are charged with a force that physiologists have named *vitamine*. This is another name for spiritual energy, which runs like lightning through an organism well charged with the virgin substance of the soul. When, in the ignorance of sensation, men and women deplete their stored up substance, they pull down the wires upon which the *vitamine* flows, and the rose of the cheek and the sparkle of the eye fade away. Then the kiss and the touch that were once so satisfying, become cold and lifeless.

In the conservation of this pure substance of life, is hid the secret of body rejuvenation, physical resurrection and the final perpetuation of the whole organism in its transmuted purity, as John saw Jesus. (Rev. 1:12-16.) No man can in his own might attain this exalted estate, but through the Love of God, demonstrated by Jesus, it is offered to every one. "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life."

Regeneration is not possible without love, and the strongest manifestation of love is that between husband and wife. As through the union of the male and female elements the new body of the infant is brought forth, so through the joining of the creative forces of Spirit by two souls attuned in love, the new body in Christ is speedily formed. The work can be done to a certain point through individual effort, and there must always be continuous constructive action between the masculine and feminine faculties of soul and body; but the anointing with the precious love of the Divine Feminine is

necessary to the Great Demonstration. The woman who anointed the head and feet of Jesus, "loved much," and that which she did Jesus said was to be remembered by women wherever the gospel was preached in the whole world. This symbolical representation of the pouring into the masculine of the pure love of the feminine, is a guide for all women. All over the world the submerged Love of the feminine is crying for release from the sensual dominance of the masculine. The remedy is: Anoint his head (will) and his feet (understanding) with the Christ Love, and he will be purified and satisfied.

Not a word need be spoken, but in quietness and confidence affirm the presence and power of Divine Love, and the law will be fulfilled.

Love submerged in sense still retains the remembrance of her virginity, and rebels and resists the onslaughts of lust. Some of the most terrible ills are brought upon the body by the misuse of Love. This is not the way of freedom, but through the steady and firm holding to the one Presence and one Power shall the Son of man be lifted up, as Moses lifted up the serpent in the wilderness.

Love is the "lamb of God slain from the foundation of the world." But now men and women are studying the laws of Being, and in degree are striving to observe them in the marriage relation. Instead of submerging love in lust, the Children of Light retain their virgin purity and go hand in hand toward the dawn of a new order, in which there will be a bringing forth of the multitude of waiting souls in a way now hidden, but which will be revealed when Love is lifted up.

Call it not love, for Love to heaven is fled,
 Since sweating Lust on earth usurp'd his name,
 Under whose simple semblance he hath fed
 Upon fresh beauty, blotting it with blame,
 Which the hot tyrant stains and soon bereaves,
 As caterpillars do the tender leaves.
 Love comforteth like sunshine after rain,

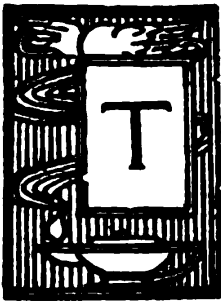
But Lust's effect is tempest after sun;
 Love's gentle spring doth always fresh remain,
 Lust's winter comes ere summer half be done;
 Love surfeits not, Lust like a glutton dies,
 Love is all truth, Lust full of forged lies.

—*Shakespeare.*

FORGIVING LOVE

W. I. HOSCHOUER

[Condensed from two lectures, "The Science of Forgiveness," and "The Art of Loving," delivered before the First Unity Society of Chicago, January 18 and 25, 1920.]



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This having been accomplished through the healing of mind and body, the way into the heart of the soul is clear. The Truth impulse touches its hidden springs, vitalizes its latent forces and brings them out into full manifestation.

Every awakened soul is seeking the attainment of the Christ Consciousness. To realize this Divine Ideal, the old thought conditions built up through personal or limited ways of thinking and living, must be abandoned. All old conceptions of right and wrong, truth and justice, based on purely personal ideas and desires, and measured by human standards, must be relinquished and a new set of ideas, measured by divine standards and based on spiritual understanding, must be substituted. One must unload his old, limited, mortal beliefs about God, man, and the universe, before he can enjoy the freedom and the harmonizing activity of the Christ Mind.

Soul cleansing, then, is the first step in spiritual realization. The soul must be washed white; it must be born anew, before one can enter the kingdom of God consciousness and enjoy its supreme felicities. Just how to do this quickly, is, of course, of great interest and importance to all who aspire to spiritual attainment.

Broadly speaking, there are two ways of applying Truth in the solution of human problems—the general and the specific. The general method is diffusive and meets conditions as a whole, the results depending mostly upon the slow growth of a mass of ideas in consciousness. The specific, on the other hand, concentrates attention upon a certain, definite realization, and applies the Truth remedy directly and positively to the condition to be overcome. Abstract realization of the perfection of Being expresses the essence of the general method, whereas the specific can best be described as the quick, comprehensive understanding of Truth as a living, irresistible, concrete power in consciousness, and the application of it directly as a remedy for the error in question. In other words, it is the scientific method of spiritual overcoming, and, when intelligently applied, brings quick and permanent results.

Proceeding, then, on the scientific basis, let us know that the truth of being clearly understood and correctly applied, is a sure cure for all the ills of mind, body and affairs. This having become a firm soul conviction, let us inquire, "Is there a particular form of Truth instantly available, easily applied, and absolutely certain in its effects, no matter what may be the nature of the error to be overcome?" Yes, there is, and fortunate indeed is he who has realized it and knows how to avail himself of its magic power.

This Truth expression, or power, is the distillation of the essence of Being, a spiritual sublimation in which Truth is raised to its highest potency. It is Divine Reality made concrete in thought and action—God-Thought, God-Substance, God-Power, fused into ir-

resistible Good. It is the law of being fulfilled, Principle conscious of itself in perfect manifestation. *Forgiving Love*, is the name of this God guaranteed, Jesus Christ proved Spiritual Specific. Its virtue lies in the fact that it is God-activity in consciousness, for God is Forgiving Love.

But some will ask, "Why say forgiving Love? Is not Love always forgiving, and forgiveness always loving?" Very true, and in Divine Mind they are one, but not so in human consciousness. Here they function more or less as separate mind forces, and do not always act together as fully as they should, to produce the best results. How much social misery and individual suffering might be avoided if the love between husband and wife were always perfectly forgiving and the forgiveness perfectly loving! This way of meeting conditions would make misunderstanding and separation with their consequent agonies impossible, and it would make the family relation impregnable against attack, either from within or from without.

No one can love to the ultimate who does not first freely and fully forgive. Jesus could love Judas, and even die for him, because he first forgave his apostasy and act of treason and remembered them against him no more forever.

God is Love, and the activity of his Spirit in man always results in the harmony of spiritual freedom in mind, body, and affairs. This is because God is perfectly forgiving. He is the Principle of Forgiveness, and the God impulse in the soul is the activity of his forgiving Spirit relaxing and cleansing consciousness, baptizing the inner man with the Water of Life, and feeding him to full satisfaction on the Substance of Spirit. The activity of Love in the soul is the movement of God in it, dissolving limitations and the bringing forth of the glory and the power of the *I Am*.

God's eternal, loving attitude toward man, and the vital relationship between him and the individual soul,

are clearly set forth in the parable of the Prodigal Son. The desire for personal independence waxed strong in the son; he claimed and asserted dominion over his inheritance and left his father's house, going forth to win personal fame and fortune. When he found his radiant dreams had turned to ugly and bitter experiences and his limitless world had contracted to the dimensions of a pig pen, he awoke and we can imagine him saying, "I will arise and go unto my father's house, where there is plenty and to spare." "But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him," and supplied all his needs abundantly. The son was to the father just as if he had never wandered away, and, in fact, the father loved him more, because he had gone out, had struggled and suffered, and returned repentant. The father remembered nothing against him whatever. The boy was his son, and that was enough to merit the full manifestation of forgiving love.

How surprised that lad must have been when he found that, so far as his father was concerned, he had no "past!" This realization must have washed from his mind all bitter thoughts, fears, and sense of bondage. That he had written his record and would have to face its consequences in his own individual life, he well knew. But to know that his father, knowing, forgave, and forgiving, loved, and loving, emancipated him from all sense of disobedience—this was sufficient to fill his soul full to overflowing with the ecstatic joy of spiritual freedom.

Now, human life is one vast parable. God is the Father, and you and I are prodigal sons. The mental trail we have followed is as crooked and painful as that of the typical prodigal. But as we have repented, and with a changed mind have returned to Father's house, let us know that we are forgiven, that nothing is checked up against us, that we are perfectly free, so

far as God and his laws are concerned. Our bondage is the result of our own wrong thinking and false beliefs. Let all this be dissolved by the realization that we are free, and in reality *always have been free* Spirit Beings. Rejoice in this freedom, affirm it always, live it in thought, word and act, every day. This will remove all limitations of mortal sense, and give the soul an ever increasing consciousness of the quickening Christ Life within.

"If I am really free now, as you say I am, why do I still feel a sense of bondage?" Because you have believed in bondage and have thought thoughts of limitation. What you feel now is the result of your own wrong use of mind power, due to your ignorance of the laws of mind action. "As he [man] thinketh within himself, so is he." You are in reality absolutely *free*, but you must *know* this, and act upon it, in order to experience freedom from the false sense of limitation that is characteristic of the personal consciousness. God's forgiving love has emancipated you from all obligation to the Divine Law, and made it easy for you to live in harmony with it. Now be as honest and fair with yourself as God is with you. Forgive yourself, as he has forgiven you. This will free you from the slavery of false sense, your self-formed and self-imposed restrictions, and enable you to experience the soul liberty that is yours by divine right. You did the best you could under the circumstances, and have learned well the lessons of experience. Don't condemn yourself for past mistakes. God holds nothing against you, so hold nothing against yourself. Let the mental result of old errors be dissolved by forgiving love. Forgive everybody and everything, every day. This is necessary, because the thought chains you forge for others through criticism and condemnation, bind yourself, hand and foot. When you curse or condemn anything, you tie yourself to it and it to you. When you find fault with a supposed shortcoming in another, you impose the same

limitation upon yourself. If you rebel against environment, if you "kick against the pricks" of seeming adversity, and thus fail to "agree with thine adversary quickly" by learning the lesson the experience has to teach, you build up within yourself an adverse state of consciousness, you put yourself in prison, and, "Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the last farthing."

The only way to pay these personal debts and escape from mental bondage, that you may enjoy the innate freedom of Spirit, is by being reconciled to your brother or to the condition, through loving forgiveness. Say: "I fully and freely forgive everybody and everything, and the loving forgiveness of God through Christ dissolves all false sense and sets me free in mind, body and affairs." Give yourself a mental bath every day with the Water of Truth in this affirmation, and you will be delighted with the clean, free feeling it will bring to you. Go as far back in your life as you can remember, take up every painful experience, and lovingly forgive everybody and everything connected with it, yourself included, and you will actually feel the mental bonds break, as the freeing power of the Spirit of God asserts itself in you.

That the full freeing power of forgiving Love may be realized, it must be practiced until it becomes a permanent attitude of soul. It is not enough to merely think about love and forgiveness, or to affirm "I am love, and I do forgive." One must go so far as to make forgiving love the law of his life, as Jesus did. Then it becomes a dynamic energy in the soul, and every thought and feeling is vibrant with it, and every act is but an expression of its deific power. Because it is the very essence of God-Consciousness, it must eliminate the mortal and the carnal and bring forth the divine, in whatever feels its holy touch.

The process of applying forgiving Love is clearly indicated in the following case, which came under my

own observation not long ago: A young man came for consultation, saying that the superintendent of the department in which he was employed seemed bent on hindering him in every way, even to blocking his advancement. This was very annoying, and it troubled the young man exceedingly. He was told that when he had set his own mental house in order, he would find the situation entirely clear. In doing this, forgiving Love was applied with splendid results. Every time a disturbing thought of the superintendent arose, the young man affirmed: "He is not a personality in my consciousness; I am not a personality in his consciousness. He is Spirit-Being, free in Christ; I am Spirit-Being, free in Christ, now and forever more." To this was added: "God runs this business. All human personality is eliminated, and God's will is done in everybody and in everything. This man is my friend, and I am his. We are one in Christ, in loving harmony." This Truth practice soon removed all obstacles, and the desired advancement came to the young man. But what was still better, he gained the confidence and coöperation of "the man higher up."

If Love is the fulfilling of the law, then forgiving Love fills the law full to running over. This is why it brings such rich blessing to the soul filled with it. We are told that "He that loveth his neighbor hath fulfilled the law." It is not love of self, or Self, but love of *another soul*, that releases the love energy in the soul of him who loves, and thus fulfills the law in him. It is easy to love all people, if, down deep in your heart, you fully and freely forgive their trespasses against you and against others. When you read the daily newspaper record of wrongdoing, do not condemn, but forgive and bless everybody concerned. This does not condone the evil, but helps to relieve and remove it. Through applying the Spiritual Specific, Forgiving Love, you are a means in God's hands of cleaning up the race consciousness and bringing forth the Kingdom

of God in the earth. Moreover, this practice of loving not only protects the individual, but establishes in him the Christ Consciousness. He who forgives and loves, is, by this divine attitude, already living in God's spiritual kingdom, and if he persists in that attitude he shall "go no more out forever."

Who, then, is a Jesus Christ Christian? He who forgives and loves the fellow next to him as his neighbor and brother, and does to him in all things as he would be done by. Such a man is a Practical Christian. He does not waste time and effort in dreaming about God, man, and heaven, neither does he content himself with realizing them as abstract realities. He knows that these eternal verities are more than Principle or Idea. To him they are living, conscious, palpitating actualities, as well, of his own vital, everyday experience. "That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we have beheld, and our hands handled, concerning the Word of Life,"—this is his realization of the Truth of Being. He believes in his own divinity and in the divinity of his fellow men. He knows that in the soul of the individual is the secret place of the Most High, the eternal dwelling place of the living God, the holy of holies, where the loving Father awaits the return of the wayward son. He loves God by loving men impersonally and unselfishly, seeking Him in that "house not made with hands," eternal in human hearts. He dares stake all on the test of forgiving Love, and finds himself a Gibraltar of the Spirit, against which the waves of hate dash themselves to atoms, and in their dying are transmuted into love-spray, reflecting the golden glory of the Sun of Righteousness, even as the sea mist enshrines the radiance of the rainbow in its mystic depths.

The perfection of outward loveliness is the soul shining through its crystalline covering.—*Jane Porter.*

LOVE

E. V. INGRAHAM



LOVE is a subject so closely interwoven with every detail of human life, and it has such definite bearing upon our successes and failures, that it warrants a most thorough study from as many angles as possible.

Love is almost an undefinable thing, and is known only to those who have actually experienced it. However, much may be said about it which will enable us to know some of its characteristics. Knowing these, we may know better what to work toward, and something of what to look for and cultivate in our relationships with people and circumstances.

Perhaps the very beginning of love in consciousness may be described as a sense of union, from one point of view or another, with the object of one's attention. For instance, there comes before one's vision, an object, a circumstance, or an individual, and immediately there takes place a series of comparisons, certain elements corresponding to ideas, feelings or desires in that one. Where there is a correspondence of ideas, feelings, or desires, a point of contact is established. This point of agreement, or union, then bears an attraction, and we say we love this or that.

On the other hand, if there is no point of agreement, or if there is a positive disagreement, there is no union, and this gives rise to what results in hate, if continued. In further consideration of this point, we would call attention to the tendency upon our part to indulge in our feelings. Because of the pleasurable sensation resulting from union, it is an easy matter to indulge in that relationship merely for feelings' sake. This lowers the ideal to the plane of emotionalism, and is a dissipation of energies which might otherwise be used as a great building force in one's life.

Again, some people take a delight in indulging in differences, and they develop a pleasure in combat. This is not only a dissipation of an otherwise creative energy, but it becomes a force for destructiveness. Therefore, at the very outset, it will be seen that self-control is a requisite to true love; that self-control constitutes the ability to develop a sense of union, and that this sense of union should be supported by one's feelings, rather than that one's forces should be allowed to turn in the direction of feelings.

Love has a great producing quality, and its multiplying power is far greater than we have even begun to realize. Whatever succeeds in eliciting our attention to the degree that it interests us from any point of view, establishes a mental union, and the process of reproduction begins. Whatever the central or predominating thought or feeling is, this thought or feeling becomes accumulative and grows in strength, just so long as it is indulged in. When this faculty takes on a personal or material aspect, it becomes magnetism, and attracts in the outer whatever symbolizes the idea or feeling. Continued for any length of time, the individual is engulfed in a host of material things, and for the time being is separated from his soul's progress.

An extensive treatise might well be devoted to this one phase of the subject, but may this suffice to impress upon us the necessity of a right understanding and application of the law of love. Truly, upon this subject hang all the law and the prophets, and Divine Love is the fulfillment of all law.

There are three steps which we may take in the development of love. First, we may study some of the characteristics of true love, that we may have some idea of what to look for, and what we may expect of it. Second, we need to know the basic principle upon which love is built; third, we are to cultivate in life the ideals established in the first two steps.

First, then, what are some of the characteristics of

true love? They are well described by Paul, in the thirteenth chapter of First Corinthians, beginning with the fourth verse and concluding with the first sentence of the eighth verse.

"Love suffereth long." The word "suffer," as it is used here, does not refer to one's subjection to pain or hardship. It refers to durability, steadfastness. True love has a staying quality; it is not turned from its chosen course by change of conditions and circumstances. This does not mean that it fastens itself to things, people or conditions. It means that true love is a fixed principle in the life of an individual, that love is the one predominating rule of conduct. We have known many people to apply this principle in daily life, by always asking themselves, "What is the loving thing to do?" One may have love as a fixed principle in life, yet change in his application of this principle, every day. To progress, one must have new ideas, new experiences, new associations. When all these are checked up by love as an unvarying principle, there is no question about one's stability. That kind of love will endure.

Love is "kind." A kindly, considerate manner, is one of the most apparent characteristics of a genuine love. One who has been gruff and critical, becomes gentle and considerate, under the influence of an awakened love. For love has a softening influence upon one's entire nature.

"Love envieth not." The one who is governed by love, recognizes that the good fortune or advancement of another is just that much good fortune and advancement for the race, and that whatever benefits another benefits himself. Therefore, if one has true love, his desire for the good of others is just as strong as his desire for his own good. Instead of being envious, he rejoices in every advance step taken by others.

"Love vaunteth not itself." A boastful spirit but proclaims one's lack of love, for true love needs no

herald of its virtues. Love is a positive thing in itself, and when developed in consciousness, is self-evident. One who constantly proclaims his love should realize that his proclamation is an admission that in him the love principle is not sufficiently developed to speak for itself. Instead of proclaiming his love, he should increase his consciousness of love until every thought, word, and act, radiate love to the degree that it becomes recognized by others.

This same principle applies to all other faculties and capacities of man. To proclaim, "I have love," may help to develop a love consciousness, if said within oneself for that purpose; but when love is developed, it is an apparent and living part of one's being.

Love "is not puffed up." Humility is one of the great characteristics of love. Not that kind of humility which is self-abasement, but that which enables one to see all men equal before the law. No false standards or inflations receive the attention of one born in love. When such a one is advanced, he is not exalted but is inspired to more earnest service. When he is given responsibility, he seeks to be more worthy of the trust. When he is given authority over others, he is more just and considerate of those who minister under his leadership. When one possessed of love is advanced, everyone connected with him is advanced.

"Doth not behave itself unseemly." A man's behavior is always a matter of his mental construction. If he is coarse and selfish in his mind, these characteristics will be borne out in his actions. Love is a Godly quality, and when one's life is filled with Divine Love, he will behave in a manner entirely becoming to a Son of God.

"Seeketh not its own." Love, being one with all things, does not seek to possess anything; knowing that it is in perfect touch with all, it naturally attracts to itself everything needful. To hold a thing as a possession, is an acknowledgment that the potential element it repre-

sents has never been received into consciousness as a part of being. We do not possess that which we are. When we are life, love, strength, power, substance, etc., we will, by the law of attraction, bring to us at all times the outer symbols which most fully represent these essentials. Things are expressions of what we are, and are not our possessions.

Further, love is never provoked, takes no account of evil, rejoices not in unrighteousness, but rejoices in the Truth, bears all things, believes all things, endures all things, and, last, but not least, never fails.

Could there be a more complete list of ideas by which to measure this great faculty? Can we ever be fully satisfied in our spiritual progress until we have developed our love consciousness to a point where it embodies all these characteristics? An endless amount of study can be profitably carried on by the individual in this connection, but we must leave this to you and pass on to our next step.

The second step in attaining a right understanding of love, has been already described as a sense of union, or oneness. However, something further can be said in this connection.

Studying life as it appears today, there seems to be many discrepancies and inequalities, and while the sense of union and equality gives rise to what we call love, the sense of inequality gives rise to what we call hate. This is a result of our method of judgment. Inequality is apparent only upon the surface, while in reality we know that all men are equal before the law. "God is no respecter of persons."

The working out of this problem of inequality and finding our point of union with all men, is very similar to working out a problem in mixed fractions. The first step is to find a common denominator. When this is done, it is an easy matter to bring all other terms into corresponding relations.

The first step in finding our union with all men, is

to discover wherein we all have common interests. The common interest has its beginning in the fact that God created all things. This being true, I am a son of God. Under the same logic, all men are sons of God, and at this point we are all reduced to a common denominator. The more we can realize this divine nature in ourselves and in all men, the greater our common nature, the stronger our point of unity. In this realization that we are life of one Life, mind of one Mind, and substance of one Substance, we cannot but feel that we are bound together in love, and partakers of God through the Christ ideal.

Many people realize that in order to progress spiritually, they must literally love all men. Very often these people think this process begins by developing love for men. Jesus Christ gave the logical method for this development in his two commandments: "Thou shalt love the Lord thy God," etc., and second "Thy neighbor," etc. It can readily be seen that if we begin by incorporating into our natures more of Divine Love, it, of itself, will gradually include more and more of God's creation, and in this way love from man to man is fulfilled.

The third step in the development of love in consciousness, consists in putting into actual practice the theory of steps one and two. This is the work of the practical Christian. Theory without practice is of little avail, but little theory with much practice accomplishes great things. The law of love, lived by those who aspire, will be a most potent factor in bringing into manifestation the universal brotherhood of man, and all the other ideal conditions to which man has so long looked forward.

Up to this point, our discourse has been more or less an intellectual treatise upon the subject of love. Now let us see if we cannot catch something more of the spirit of this great subject. In this, nature seems to offer us some practical illustration. Study with us the seed of

the sower that fell in stony ground, among thistles, by the wayside, and in fertile soil. Can we conceive of nature taking different attitudes toward the many seeds, because they were scattered in different surroundings? No. On the contrary, nature takes no account of these things, and in every way assists the seed to overcome its surroundings and to develop into a perfect specimen. This impartial service is truly a great illustration of the love principle of the universe.

Divine Love seems to be the actual participation of God in all the activities of his creation, disregarding shortcomings and imperfections, and moving in the lives of all men and things, seeking to rectify expressions not yielding fruits worthy of righteousness, until they express in completeness his divine image and likeness. When we can consciously and unreservedly coöperate with this Spirit of God as it moves in his creation, then Divine Love, the fulfillment of all law, will be enthroned in us, a living principle in our lives, transforming us into true Sons of God.

THE NEW COMMANDMENT

Even as the Father hath loved me, I also have loved you: abide ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy may be in you, and that your joy may be made full. This is my commandment, that ye love one another, even as I have loved you.—*John 15:9-12.*

THE MEASURE OF GOD'S LOVE

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. For God sent not the Son into the world to judge the world; but that the world should be saved through him.—*John 3:16, 17.*

LOVE

Lesson Twelve

ALICE RUTH



NUMBER of those who had gathered at Mrs. Parker's to hear Rev. Seamour, lingered sociably after the close of his class. Mr. Lovejoy said they missed him so much that they would be glad to have him return with them. John warned him not to bind himself by promises, "Because," he declared, "I want to take you home with me." Then all insisted that Rev. Seamour should give one more lecture before leaving them, and asked that it be on Sunday, at the park, where a big audience could be accommodated. In the flurry of good-bys, John found opportunity to gain Miss Goodwin's permission to call in the morning.

Miss Goodwin had scarcely finished her breakfast, when John was announced. "I hope it is not too early for a stroll on the terrace," he begged, as soon as the greetings were over.

The young people were soon out of doors, bathing their lungs in the purity of the early morning air, and their souls in the quiet beauty, appreciated most by those whose minds are attuned to Infinite Harmony.

Years of friendly companionship between these two souls had ripened into a deeper feeling, and though no word of love had as yet passed between them, each instinctively felt that invisible bond which drew them together to find joy and happiness in each other's presence.

John was confident that he had given Lovelle no hint as to the nature and purpose of his early morning call, yet there was that in the silent force of his love that could not be confined, and the girl longed in her heart to make easy for him the telling of the "old, old story."

After a few moments of general conversation, John

felt that the time for his declaration had come, and he tried to put into words the great love that filled his heart. He explained that though he had not great wealth to offer, he was now in a position to make her very comfortable, and he added, "Though I have waited until this holy moment to express in words my love for you, you must have known and felt, Lovelle, how I have desired this great gift of your love, in all these years of friendly companionship."

"I had expected you to say this, John, and I have given the matter no little thought, I assure you," returned Lovelle in a low, sweet tone, "but it seems that I cannot get the consent of my mind; it is as though there is a more excellent way for us, than to yield to the attractions of the usual married life."

"Our union would not be a 'usual' one, dear Lovelle," John interposed eagerly. "Surely, such love as ours, is of an ennobling, enriching quality which would exalt it above personal and family relationships. We who know the nature of this beautiful thing we call 'love,' could never limit it to the confines of home or kindred, but we would let it radiate through our lives for the purifying and rejuvenating of the world."

Lovelle was silent and thoughtful for a moment. "But John, we have reached the culmination of the ages, and the dawn of a new era, wherein righteousness shall reign. The sense man, the carnal mind, must be overcome. Do you not think that those of us who know this are called to the supreme sacrifice, even as Jesus was?"

"True, we are in the midst of a new era," was John's quiet reply, "but, surely, Lovelle, this 'supreme sacrifice' would never mean that we must put away the highest and holiest expressions of love, the greatest gift in the world? There are those promulgating the doctrine of immortality in the flesh, living in loving relationship with their families, and through breathing an eternal spirit of love into those acts and duties which

make up every common day, exalting them to a higher plane."

"But, John," questioned Lovelle, in whose heart a new understanding of love was dawning, "do you not think that love of kindred and family has been fraught with sickness and death and deepest sorrow?"

John pondered this question a moment in silence, praying for just the right words with which to answer her. His smile was very beautiful, as he said, "Those things have come into human lives through violation of certain laws. I hesitate to say that love is the cause. Those who have met with such experiences, have found it very comforting to have the sweet, dependable presence of Love to lean upon, and where Love is, God is. I agree with you perfectly that love must be kept sacred and holy, and its pure essence undefiled by selfishness, greed and lust; but, dear, do you not see that all this is not brought about by shutting love out of your life, but by giving it greater expression within you? The very Spirit of Love, penetrating ours, will purify, sweeten and transform, and, armed with this passport, we will be admitted to realms of beauty and peace and harmony, hitherto unknown."

Unconsciously the two young people had paused in their walk; as John ceased speaking, a beautiful and tender light broke over the countenance of the girl beside him. It was as though she had been permitted a glimpse into that holy of holies, even the habitation of Infinite Love.

Placing her hand trustingly in John's, Lovelle gave him a shy, sweet smile as she whispered, "'And now abideth faith, hope and love, . . . and the greatest of these is love.'"

Through his ministrations to the sick and his helpful counsel to the troubled, Rev. Seamour had become a central figure in the rural vicinity of Broad Acres. Many warm friends with grateful memories gathered

to hear his final address at the park. He chose for his subject, one word,

LOVE

The gist of his address follows:

Love is that Spirit within which desires to help, to protect, or benefit. It has many shades or degrees of meaning. We have been taught to regard maternal love as the highest expression of love, but that expression of Love is confined to a mother's own children; it is personal, more or less selfish, and often defeats its own purpose to benefit.

There is a higher love which we call universal Love. It is far above the plane of human relationship, inasmuch as it partakes of none of the narrowing selfishness of family ties. It is unselfish, unlimited, unchanging, all-encompassing and eternal. This is perfect love, the kind that God is. We have so long charged our sorrows and sufferings to God that we have learned to fear rather than love him. While it is written that "the fear of Jehovah is the beginning of wisdom," it is only the beginning. When we have advanced farther in wisdom, we learn that wisdom's "ways are ways of pleasantness, And all her paths are peace," and that "perfect love casteth out fear."

People who look upon poverty, sickness, and death, as the will of God, should know that they are the result of man's violation of law. God is not willing that any should perish. Jesus came "that they may have life, and may have it abundantly." The belief that God is responsible for our sufferings has kept us from realizing his love. When we get still and turn our thoughts within, to that holy of holies where Christ dwells, and when we realize the high and mighty love that upheld him in his overcoming, for he "pleased not himself," we get a glimpse of love. Men have died by the thousands to make better conditions for those who come after them. We call them heroes. But Jesus Christ was the greatest hero, for his was a living sacrifice. It is infinitely more to live for the salvation of the world, as Christ did, than to die for it. While thousands may be found ready to die, only one in 2000 years has been found true to the call to live daily and hourly the life of the overcomer. This should not discourage us. We have been learning wonderful lessons in overcoming throughout these centuries since Christ came as our Way-shower, and we have been mercifully given reincarnations until we reach the place where we stand forth knowing our God within us.

declaring our unification with him and our power to live even as Christ did; for we, too, are the offspring of God. From the throne within, love unfailing and universal flows forth; it is ours to realize its presence and give it expression. We cannot force the will to express love; we must first realize love. Having realized love, we have health and prosperity, for love is a divine magnet that draws unto us all good. It brings peace to the individual, peace to the family, to the community, to the nation. Let us get the vision of love's gentle rule and mighty power. Remember, this is love in the absolute, love impersonal, love that encircles the nations of the earth, the love that is unbiased by personal interests. It is the solution of international problems, but we must first recognize it individually and begin our education from that beginning.

There is a large brain lying back of the pit of the stomach, called the solar plexus. It has two centers; one governs the stomach and the other governs the heart. The love center is near the heart, in the upper part of the solar plexus. To get the consciousness of love, we must get still, center our attention there and pray, "Divine Love, manifest thyself in me."

Love frees the mind from all thoughts of destruction. We stop *trying* to forgive those against whom we have had grievances; we forget, and the grievance ceases to exist. Love extends not only to our fellow man but to animals, also. We no longer wish to slay and devour. We are thus freed from the fear thoughts that the eating of meat generates. There is no fear in love, and the right treatment for fear is love. Lack of love makes darkness in the consciousness, and the groping uncertainty of darkness causes fear. Love is a light in the consciousness, that is, the higher love of which we speak. If we set our love upon worldly things, we shut out the higher love. Worldly things are transitory. Divine Love is permanent.

Love helps us to demonstrate eternal life, when we center it upon things eternal.

When Peter in his zeal smote the servant of the high priest, and cut off his ear, Jesus said, "they that take the sword shall perish with the sword," and he restored the ear. The lesson is that we are to overcome evil by a higher law than force, opposition or combat, either with steel swords or with sharp words.

The commandments of Jesus are these, first: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy

strength." This is to love our indwelling Christ supremely.

The second commandment is like unto it, "Thou shalt love thy neighbor as thyself." We must love the indwelling Christ in our neighbor, sinking all personalities.

Love, guided by wisdom, will harmonize every discordant condition in our minds or affairs. When individuals are thus impulsed and guided, communities and nations will have no difficulties to settle. Do not say the task is too gigantic to be attained. Be faithful. "It shall be in the last days, saith God, I will pour forth of my spirit upon all flesh." And the prophet Isaiah said, "As the earth bringeth forth its bud, as the garden causeth the things that are sown in it to spring forth; so the Lord Jehovah will cause righteousness and praise to spring forth before all the nations." Another prophet has said, "And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, . . . and he will teach us of his ways, and we will walk in his paths: . . . And he will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

And we will walk in the name of the Lord our God forever and ever.

THE END.

ASKING

MARTHA EMMA WATTS

Sometimes I wonder why I ask and ask and ask of
God;

He is so wise and I so ignorant of gifts,

He is a Father, I a thoughtless child.

I guess that I may know denial's discipline

And feel the awe of His great kindnesses.

The great lever by which to raise and save the world is the unbounded love and mercy of God.—
Beecher.

THE AFFIRMATIVE ATTITUDE

HORATIO W. DRESSER

Lord, I believe; help thou mine unbelief.—Mark 9:24.



WITHOUT question, most of us who are endeavoring to live the spiritual life, frequently find ourselves in the state of spirit indicated by the text. "Jesus said unto him, If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief." We see clearly that without childlikeness of heart, no one may enter the heavenly life. In our desire to maintain the right kind of simplicity of spirit and of life, we often look back to a period in the life of the soul expressed by the fidelity of young Samuel, when in entire responsiveness of heart he said, "Here am I . . . Speak, Lord; for thy servant heareth." Inasmuch as the natural man is strongly self-assertive, we wish to avoid any claims in our own behalf, that we may learn to walk in the way of the Lord. Therefore we ask, "What wilt thou have me to do?" Again, we are taught that there is but one source of life or power, that man is a receptacle of the Divine Love and Wisdom. As receptacles of life, we wish to be true in every way to the heavenly standard. We realize that "all things are possible to him that believeth," but the question is, How may we acquire the right attitude without making too much of ourselves?

It requires little observation, however, to discover that as some men err in self-assertiveness, so others overdo in their endeavors to be receptive. Our belief concerning man as a receptacle of life often leaves us in a state akin to passivity, as if our part were merely to receive and retain. Inasmuch as no man can serve two masters, he who is not actively working to serve the cause of righteousness may be virtually against that

cause, like the pacifist in war time who merely stands apart in protest. "He that is not with me is against me; and he that gathereth not with me scattereth." So-called passive obedience is not true responsiveness. What is demanded of us is not merely recognition but coöperation. They really stand for and serve the kingdom who actively put themselves in line with work that is in progress. No half-way measures suffice. We are bidden to serve with all our might, just as we are bidden to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." This is very emphatic language. He who is trying in every way to be true to this commandment, earnestly desires to know what kind of social activity should spring from true interior receptivity. For he wishes to be a man in full spiritual right.

A direct clue to the affirmative attitude is found when we regard it in the light of victory over temptation. The negative attitude is due in part, at least, to doubt or hesitancy. Naturally those who wish to tempt us do whatever is in their power to keep us in a state of suspense. Thus evil influences have access to us. On the other hand, the power of the good with us tends to dispel doubt, hence overcome the negative attitude, that the door may be closed to all undesirable influences. While in temptation, man hangs between the negative and the affirmative. To become actively responsive to the Divine Life, we must be strong in our hope, firm in faith, that we may be helped into a spiritual state, in which we are habitually in the affirmative. In war time we saw the importance of the affirmative attitude. We declared with entire conviction that the right would win, that it must win. We could not afford to doubt.

"Assurance respecting the result precedes the victory and belongs to the victory." This assurance bespeaks the moral attitude. By holding to what we believe to be the right with strong conviction, we launch our energies with carrying power, we call our reserves

into play. As matters go in the world, we need some great incentive, we need to face a crisis or disaster in order to be called into fullness of action and show what we are able to accomplish. Only by adopting the affirmative attitude in full strength, is man able to depend on the powers of the moral order to the full. The man who thus acts is not active in his own might. Although apparently acting as if all power were his own, he is in reality coöperating with the Divine Will.

Again, we note the power of the affirmative attitude when it is a question of spiritual truth. We may not as yet be able to grasp a principle as true. We may desire to accept it but objections may arise. If, however, we are willing to make the venture on faith, noting the practical results, it may forthwith become a truth to us. Our teachings far surpass our power of present verification, but we can at least be affirmative in regard to them. If we hold to a principle because we believe it is divine, this fidelity will bring its reward in the shape of sure conviction. It is the affirmative attitude which quickens us to gain spiritual wisdom. By wisdom in contrast with mere knowledge, we mean truth that has borne the test, knowledge we have dared to live by. It comes forth from our lips with the power of life behind it. We have ventured to stand by it and it has stood by us. Seldom do we grow in spiritual truth without an act of faith. And faith is an efficient power in the spiritual life, a constructive power.

The affirmation of spiritual truth "that it is so" because of the source from which it came, is indeed the beginning of the mind's regeneration. By taking this step, even when we cannot see clearly, we ally ourselves with the constructive powers. The human part consists in making the venture. Only when thus left free to choose and to venture, could we be morally free. Our human situation often seems uncertain. So indeed it is while we waver between the negative and the affirmative. Yet a slight effort may turn the scale. Even

in our uncertainty we may test the great promises. To cry out in our uncertainty, "Lord, I believe; help thou mine unbelief," is to change from weakness to strength. Much depends on willingness to cast the die. The result is a new center of equilibrium.

We hardly need be told that "the good cannot flow into what is negative." The good, we know, comes to us to accomplish results, to operate through us. It is with us, to flow from the inmost to the outmost, to take form in practical service enlisting our social nature. Granted the expression of what has come, although it be a mere beginning in the life of charity, more can be added. While our minds dwell upon the abstract or general principle, we still belong with people classified as negative. We often meet people who are in a vague intellectual state. There is much scattering of force among those who try to believe so many things, those who are merely liberal, broad-minded; hence indefinite. "He that is not with me is against me; and he that gathereth not with me scattereth." To be affirmative is to come out into the open, to take sides, show our loyalty, speak out. It is to adapt ourselves to our age at a promising point, where activities are in process and people are testing out what they believe.

We often look with a feeling akin to envy on people who are cultivating their powers with no thought for the time being save for self-expression. There seems to be an advantage in this form of concentration. No energy is lost in self-disparagement. There is no effort to be self-sacrificing. There is expression, life, energy. In contrast with this free self-development, people who are trying to be good Christians frequently lose headway by undue self-examination, by the effort to be duly humble, contrite. The highly conscientious person may spend most of his energies trying to learn in advance precisely what he ought to do. Others discount every talent they possess in their zeal to overcome the

self. Christian self-sacrifice, as many pursue it, is chiefly negative.

Yet why should we discount the self in this way? Is there any real conflict between the cultivation of our talents to the full and their use for divine ends? What more could God ask of us than that we should be productive individuals, expressing character to the utmost? For no one can endeavor to express himself to the full without considering what he can do best in the world, what he can contribute to society as it exists today, how he may best realize a definite purpose. Man in deepest truth is "an organ of life." He cannot underestimate the prompting to come forth and live out his life to the full without disparaging his Creator. Self-sacrifice is not the ideal use; dedication to a purpose, devotion to an ideal, is the standard. Devotion is a positive term. It is affirmative.

The older theology was nearly always negative in emphasis. It dwelt overmuch on the sinfulness of man, the depravity of human nature, and the weakness of the flesh. It painted the world in dark, lurid colors, and had more to say about hell than about heaven. It condemned the world and found fault with even the simple natural pursuits. It dwelt on the sufferings of the cross, the atoning blood, the sacrificial death, as if the race were to be saved by these negative considerations. It emphasized the resurrection instead of the glorification and the saving life that went forth into the world. The human self was supposed to emulate the Saviour in all these negative ways. The goal was escape from the woes of the flesh through mere acceptance of the Redeemer as having died to save us from our sins, as if mere faith were adequate to save. Thus while it apparently called upon man to choose the difficult way, the way of the cross, the old theology really exacted little of man; it was content with the milder or negative virtues.

The newer theology expects everything of man, just

because it is positive. We now see clearly that only so far as we come out of the strongholds of our self-righteousness and really live by the faith we profess, do we make any true headway. For no one died to save us from making this effort. There is no salvation through death alone. It is not a question of the sufferings upon the cross, or even of the resurrection; but of what followed through the triumphant life of the living Lord, whose second coming is through the inner Word. The union of the divine with the human was positive. It was a dynamic, life-giving unity. It meant a new center of action in the spiritual life of the race. We have been waiting all through the centuries for the time when Christianity should be put to its true test as a dynamic faith.

So, too, the new birth is a positive event in the life of the soul. It begins in all seriousness when we come out into the clear light of day, out of hypocrisy, and every device through which we pretend to be what we are not. Through the new birth, man is made constant. The will and the understanding are brought into efficient unity. Love comes to its own as the greatest power. To love in fullness or consistency means to set ourselves in motion to achieve what we love, namely, to attain truth, to work for it; to serve our fellow men, to show by our conduct that we really love the Lord. In short, the new birth comes, not to destroy, but to fulfill; and to fulfill is to attain the affirmative.

Since so much depends on this advance from the subjective into the objective, every constructive thought, emotion or act of will, is a help. Strictly speaking, every thought is negative or affirmative. By shifting the emphasis or even by changing a word in a sentence, we can change from the negative to the affirmative. With a mere word or intonation, as we address ourselves to a person in spiritual need, we may turn the tide. The idle words for which we are called to account are the negative words, the quick, harsh judgments, the

adverse criticism, the hate, anger, jealousy, bitterness, complaint, faultfinding. Every one whom we thus condemn needs our encouragement and love. A mere hint will sometimes give the impetus, a word of good cheer or wise counsel. Idle indeed are many of our utterances in comparison with what our language might be.

A mother's loyalty to her children under condemnation is a typical instance of the affirmative attitude. When the heart is affirmative, its power is carried to another, though no word be spoken. We feel the adverse influence of one who does not understand and is condemnatory, one who stands off and inspects. But sympathy is affirmative. We are quickened into productivity by those who believe in us, who call us out and encourage us to do our best without bestowing credit upon us which does not belong to us.

To take the affirmative attitude toward people, is to see the good in them, what they are endeavoring to achieve. This is no small attainment, in view of all that we know about human frailties and sins. We have been apt to think that we should dwell on the frailties and sins, condemn people for them, and call our neighbors to account. But we have excelled in negative criticism. We have left people disheartened. Doubtless they were already keenly aware of their failings. Without being blind to their faults, what is incumbent upon us is to see through these to the goal or purpose in life. To dwell on the process instead of the end, is to be negative. After all, what is worthy of us as lovers of our fellow men, is to see the spirit through the flesh and call the spirit into power.

If no man sins with his whole nature, if there is always a secret place where the Lord dwells, where the Lord may be found, then to be affirmative is to see man in the image and likeness of God; to stand for this ideal, to believe in it, help to call it into realization. That surely is what we wish people to do for us. When dis-

heartened, there is help for us if we once more discriminate between the process and the product, if we return to the ideal, rise above the actual, throw off the bondage of circumstance. Accordingly, we recall what we started out to accomplish. We seek the positive lessons of our present experience. Thus we gradually shift the emphasis, gain a new impetus and begin again. What we thus accomplish for ourselves, we may help others to accomplish by regarding them in the light of their aspirations.

In deepest truth, the Divine Life within us is seeking to lift us into fullness of being. We have made great headway if able in some measure to distinguish between the human and the Divine. Thus to discriminate, in the newer sense of the word, does not mean to put God far from us, because unlike us in nature. Although differing from us in power, God is made one with us by his love. The truth of the incarnation, of the Divine in the human, is affirmative. The great truth is that the presence of God is life-giving, dynamic. It is the presence of God, when recognized in this, its vitalizing aspect, which develops the affirmative attitude in us.

People have thoughtlessly fallen into the habit of speaking of evil as if it were a cosmic power, as if it were coëxtensive with the good and at war with it, endangering righteousness, making heaven a matter of doubt. In contrast, goodness appears to be negative; people who are trying to live righteously are often spoken of with disparagement, as if they had chosen the doubtful side. Now, life is oftentimes a warfare within the soul. But we cannot for a moment entertain the hypothesis of failure. The structure of the spiritual cosmos is moral. Life is for moral ends. The destructive forces of the world are in the last analysis negative, despite all appearances. Over against them is the supreme fact of the incarnation with its victory over selfishness. We renew our ideals, and, by an act of faith, cross from the negative to the positive side and

ally ourselves with the powers making for righteousness. We refuse to judge by appearances. Belief in the moral integrity of the cosmos is, we see, essential to victory. We are assured that the right will triumph. We identify ourselves in spirit with it. To make this venture is to find ourselves greatly heartened.

The application of the foregoing to daily life becomes the more plain as we realize our responsibility. Simply to think the matter out, is to make headway. By every constructive thought, we help. By every aspiration in love to the Lord, we put ourselves in line with forces able to resist the negative element in us, to overcome the destructive forces. We realize how true is the statement that man is held in equilibrium between the two groups of forces until he makes the choice. Moral choice is an affirmative. By making it, we put ourselves in line with any number of fortunate consequences. This is where we have the greatest power, in this ability to shift the emphasis, to turn from doubt to willingness to believe, from hate to love, and so on through an almost endless series of contrasts.

The dependence of the human upon the Divine is seen at every stage. "Lord, I believe; help thou mine unbelief." I do not wholly see. Oftentimes I am very uncertain. I do not know how my wants are to be provided for tomorrow or next year. But there is work on hand for today. Let me act in full faith then. What now seems impossible will prove perfectly possible when the right time comes. I need not hesitate to cultivate and use my powers to the full. Every power is good in its place. The whole of our earthly life is a venture in behalf of faith, to find out what actions are in line with the Divine Providence and hence are constructive, what ones spring from our self-love and so are destructive. The Divine is with us to build us into houses not divided against themselves, to quicken us to serve one Master, one Lord; to guide us into the affirmative, out of all these weaknesses which cause our misery and our dis-

content. Although we see this great truth only in part and still in a glass darkly, we may declare that we believe. "Lord, I believe; help thou mine unbelief."

GOD IS LOVE

Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God; for God is love. Herein was the love of God manifested in us, that God hath sent his only begotten Son into the world that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another. No man hath beheld God at any time: if we love one another, God abideth in us, and his love is perfected in us: hereby we know that we abide in him and he in us, because he hath given us of his Spirit. And we have beheld and bear witness that the Father hath sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God. And we know and have believed the love which God hath in us. God is love; and he that abideth in love abideth in God, and God abideth in him. Herein is love made perfect with us, that we may have boldness in the day of judgment; because as he is, even so are we in this world. There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love. We love, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen. And this commandment have we from him, that he who loveth God love his brother also.—*1 John 4:7-21.*

A thing of beauty is a joy forever; its loveliness increases! it will never pass into nothingness.—*Keats.*

SUNDAY LESSONS

LESSON 2, APRIL 11, 1920.

DEBORAH AND BARAK DELIVER ISRAEL.—
Judges 4:4-16.

4. Now Deborah, a prophetess, the wife of Lappidoth, she judged Israel at that time.

5. And she dwelt under the palm-tree of Deborah between Ramah and Beth-el in the hill-country of Ephraim: and the children of Israel came up to her for judgment.

6. And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not Jehovah, the God of Israel, commanded, saying, Go and draw unto mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?

7. And I will draw unto thee, to the river Kishon, Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thy hand.

8. And Barak said unto her, If thou wilt go with me, then I will go; but if thou wilt not go with me, I will not go.

9. And she said, I will surely go with thee: notwithstanding, the journey that thou takest shall not be for thine honor; for Jehovah will sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.

10. And Barak called Zebulun and Naphtali together to Kedesh; and there went up ten thousand men at his feet: and Deborah went up with him.

11. Now Heber the Kenite had separated himself from the Kenites, even from the children of Hobab the brother-in-law of Moses, and had pitched his tent as far as the oak in Zaanannim, which is by Kedesh.

12. And they told Sisera that Barak the son of Abinoam was gone up to mount Tabor.

13. And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles, unto the river Kishon.

14. And Deborah said unto Barak, Up; for this is the day in which Jehovah hath delivered Sisera into thy hand; is not Jehovah gone out before thee? So Barak

went down from mount Tabor, and ten thousand men after him.

15. And Jehovah discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak; and Sisera alighted from his chariot, and fled away on his feet.

16. But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell by the edge of the sword; there was not a man left.

GOLDEN TEXT—*God is our refuge and strength, a very present help in trouble.*—Psalm 46:1.

SILENT PRAYER—*God is my present help; he sustains me in all my ways.*

This is a great lesson in the secret of Spiritual overcoming, and if the principle outlined is religiously followed, there is no problem too great to be successfully handled.

Deborah means "a bee." Bees are noted for their fine sense of discrimination. Deborah is the wife of Lapidoth, meaning "lamp or wisdom." She dwelt under the palm tree of Deborah, between Ramah (height) and Bethel (house of God), in Mount Ephraim (doubly fruitful).

There is in every one a fine sense of discrimination, a keener perception than is known to the five senses. When this faculty functions in its own native state (under its own palm tree, in connection with wisdom, Lapidoth), marvelous results are obtainable.

Barak means "lightning," representing the fiery executiveness of an active will. In an untrained state, it leads men into all sorts of involved conditions. When we act with only a half-truth, or sometimes with little or no truth at all, we meet with overmastering opposition and apparent failure is the result. This is not due to the fact that the task is too great, but results because we do not go at the work in the right way. When Barak was assigned the task of gaining a victory over the warlike hosts of Sisera, he refused to go unless Deborah

accompanied him. Herein is hinted the first secret of success, for the method used, or manner in which we approach a situation, largely determines our success or failure.

When confronted with a problem, the very first thing to be done is to consult our inner discrimination or guidance. We must also affirm that this intuitional faculty is functioning in its native state, in perfect unison with Infinite Wisdom. But this is not enough. We must insist that this same discerning spirit of Divine Wisdom accompany us every step of the way.

When we first receive a spiritual inspiration as to how to meet a situation, we often feel assured of our ability to succeed. However, as the matter progresses, certain apparent aspects change and new aspects develop. Unless we are in conscious contact with wise discrimination, we are likely to fall short of complete success.

"Infinite wisdom guides me," is the greatest success slogan one can adopt. This must be ardently applied, not only in the beginning of a task, but at every step of the way. With this sure guide always active in one's being, there can be nothing lacking at any point of his overcoming, and apparently opposing forces will yield to him, even to "the last man."

DEFINITIONS OF TERMS USED

Spiritual overcoming—Dealing with the problems of life in spiritual understanding, or through the operation of spiritual laws.

Spiritual inspiration—An inflow of Divine Ideas; activity of a spiritual character; understanding that comes from God.

QUESTIONS

1. What secret is contained in this lesson? If the knowledge contained in this secret is applied, what is the result?
2. Explain the meaning of "Deborah;" of "Lapidoth."

3. What does "Barak" typify in the individual? What happens when "Barak" works, independent of the inner spirit of wisdom?

4. Is it necessary to continually rely on one's inner guidance?

5. What is the first step for one to take when facing a problem in life?

6. Is one likely to be able to successfully complete a problem of life from his first spiritual revelation regarding it? Why?

LESSON 3, APRIL 18, 1920.

THE VICTORY OF GIDEON'S BAND.—Judges 7:1-8, 16-21.

1. Then Jerubbaal, who is Gideon, and all the people that were with him, rose up early, and encamped beside the spring of Harod: and the camp of Midian was on the north side of them, by the hill of Moreh, in the valley.

2. And Jehovah said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hand, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me.

3. Now therefore proclaim in the ears of the people, saying, Whosoever is fearful and trembling, let him return and depart from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand.

4. And Jehovah said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

5. So he brought down the people unto the water: and Jehovah said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

6. And the number of them that lapped, putting their hand to their mouth, was three hundred men: but all the rest of the people bowed down upon their knees to drink water.

7. And Jehovah said unto Gideon, By the three hun-

dred men that lapped will I save you, and deliver the Midianites into thy hand; and let all the people go every man unto his place.

8. So the people took victuals in their hand, and their trumpets; and he sent all the men of Israel every man unto his tent, but retained the three hundred men: and the camp of Midian was beneath him in the valley.

16. And he divided the three hundred men into three companies, and he put into the hands of all of them trumpets, and empty pitchers, with torches within the pitchers.

17. And he said unto them, Look on me, and do likewise: and, behold, when I come to the outermost part of the camp, it shall be that, as I do, so shall ye do.

18. When I blow the trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, For Jehovah and for Gideon.

19. So Gideon, and the hundred men that were with him, came unto the outermost part of the camp in the beginning of the middle watch, when they had but newly set the watch: and they blew the trumpets, and brake in pieces the pitchers that were in their hands.

20. And the three companies blew the trumpets, and brake the pitchers, and held the torches in their left hands, and the trumpets in their right hands wherewith to blow; and they cried, The sword of Jehovah and of Gideon.

21. And they stood every man in his place round about the camp; and all the host ran; and they shouted, and put them to flight.

GOLDEN TEXT—*There is no restraint to Jehovah to save by many or by few.*

SILENT PRAYER—*Jehovah is the lamp of my life, and the light of Truth is the sign by which I conquer.*

Much like the peoples of today, the children of Israel became involved in one difficulty after another. However, in each instance there arose some leader who succeeded in bringing them out of their distresses.

At this time, the Israelites had so lost their consciousness of the one true God, that they were worshipping Baal, or materiality. To be conducted out of darkness, it was necessary for some capable leader to be raised up. This leader was found in the person of Gideon Jerubbaal. Jerubbaal is the family name

meaning, "contender with Baal." The name shows that he came from a family naturally opposed to the rule of materiality. This idea found its culmination in Gideon, which means "destroyer."

Most men instinctively feel an opposition toward the restrictions and limitations of the rule of materiality. Yet not realizing any other standard of action, they continue resentfully to worship Baal.

One first awakening to the necessity of the overthrow of these false standards, very often becomes a destroyer, a sort of mental revolutionist. Many people today feel that they are divinely guided to overthrow present ruling standards, and they set about it in a destructive manner. The latter part of this Bible story gives the true method of the spiritually guided reformer, both as applied to oneself and to present material forces.

When one is torn between fear and strife (Harod and Midian), the first, last, and only thing to do, is to pray. When such a one succeeds in sufficiently opening his consciousness to the Divine, he is capable of receiving true spiritual guidance as to the best method of procedure. He is in the vicinity of Moreh (teacher). In a teachable state of mind, the constructive methods which are always characteristic of the Divine are revealed, and under this plan victory is assured.

This point in connection with the victory recorded in the lesson, was to be unmistakably clear: The accomplishment of the Israelites was the direct result of the power of the Spirit. Only three hundred Israelites were chosen to accomplish this great feat. They were given no destructive weapons, but in the hands of each was placed a trumpet, a pitcher and a light within the pitcher.

The pitcher represents whatsoever in consciousness contains the light of Truth; the trumpet that which proclaims the coming triumph of Truth. As demonstrated here, man needs but the light of Truth and the ability to proclaim the Truth, in order to gain the victory over

apparently opposing forces. The Truth demonstrates itself when it is enthroned in the individual and proclaimed as the power by which he lives. Walls of opposition melt away, and Truth unmistakably reigns supreme.

DEFINITIONS OF TERMS USED

Rule of materiality—That state of man where material ideas and standards are the standards of his life and actions.

Spiritual guidance—Those impressions which come from the Spirit of Truth within.

QUESTIONS

1. How did the children of Israel come to worship Baal? What does Baal symbolize?
2. What is the meaning of Gideon Jerubbaal?
3. What is often the case when one awakens to the falsity of material standards? Is this the correct attitude?
4. What is the method of one truly guided by the voice of God?
5. What is the first step toward receiving spiritual guidance? What is the result of this attitude?
6. What is the real power back of all true accomplishment?
7. What does the horn, the pitcher, and the torch represent?
8. Does Truth demonstrate itself? How?

LESSON 4, APRIL 25, 1920.

RUTH'S WISE CHOICE.—Ruth 1:14-22.

14. And they lifted up their voice, and wept again: and Orpah kissed her mother-in-law; but Ruth clave unto her.

15. And she said, Behold, thy sister-in-law is gone back unto her people, and unto her god: return thou after thy sister-in-law.

16. And Ruth said, Entreat me not to leave thee, and to return from following after thee; for whither thou goest,

I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God;

17. Where thou diest, will I die, and there will I be buried: Jehovah do so to me, and more also, if aught but death part thee and me.

18. And when she saw that she was stedfastly minded to go with her, she left off speaking unto her.

19. So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all the city was moved about them, and the women said, Is this Naomi?

20. And she said unto them, Call me not Naomi, call me Mara; for the Almighty hath dealt very bitterly with me.

21. I went out full, and Jehovah hath brought me home again empty; why call ye me Naomi, seeing Jehovah hath testified against me, and the Almighty hath afflicted me?

22. So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, who returned out of the country of Moab: and they came to Beth-lehem in the beginning of barley harvest.

GOLDEN TEXT—*Thy people shall be my people, and thy God my God.*—Ruth 1:16.

SILENT PRAYER—*I am unified with my thoughts (people), and God is all in all.*

The scene presented lies in the fruitful fields of Beth-lehem (house of bread), six miles south of Jerusalem, famous in later years as the home of David and as the birthplace of Jesus Christ. Here we see a family in moderate circumstances, living a simple life of piety and peace, serving God by their daily lives. Their very names show the religious character of the family. The husband was Elimelech, "My God is King;" his wife was Naomi "the winsome," the two young sons, Mahlon, "the sickly," and Chilion, "the pining one."

Upon this charming scene of "homely joys and destiny obscure," disaster came. They did not live "far from the madding crowd's ignoble strife," but were exposed to raids from the Philistines on the west, such as were known in Samson's days (Judges 13:1), and the Edomite Bedouins from the south, who "ate up the

land like grasshoppers," an "overwhelming scourge." In addition to these troubles, and intensified by them, there arose one of the famines which occasionally afflicted Palestine, and this continued for several years.

Under these circumstances, the family found it hard work to make a living. Hence they determined to emigrate to some safer and more fruitful region, even though it would compel them to bring up their children amid heathen surroundings. They went across the Jordan, and settled among a strange people.

At length the famine was over. One of the periods of revival and prosperity was shedding its benediction over the land from which Naomi came, and she resolved to return. Poor, in distress, among strangers, she became homesick for her native land, her kindred, the people of God, and the religious aids and consolations of her youth. "As the hart panteth after the water brooks," so panted her soul for the living God and her childhood's home. Everything here reminded her of her loss. "The measure of her misery was pressed down, shaken together, running over."

The two widowed daughters-in-law, Orpah, the "fawn," and Ruth, the "rose of Moab," went part of the way to see Naomi off, as friends and relatives were accustomed to do, and as is still the custom in the East. When the time came to part, they kissed each other and wept together.

Orpah decided to go back to her people, but Ruth clave to her mother-in-law, Naomi, and expressed her devotion with a burst of tenderest passion:

"Entreat me not to leave thee,
And to return from following after thee;
For whither thou goest, I will go;
And where thou lodgest I will lodge;
Thy people shall be my people,
And thy God my God;
Where thou diest will I die,
And there will I be buried:
Jehovah do so to me,

And more also,
If aught but death part thee and me."

Woman represents the love of the soul, and, as a rule, her life and experiences are not written about as are those of the sterner sex. War, and the reigns of various monarchs, make the bulk of history, hence it is refreshing to read of this simple, pastoral life. Its tender pathos reveals a depth of spiritual sympathy and love not exceeded in any age.

Symbolically, Naomi represents the outcome of the soul's experiences, when in its apparent lack it turns to the resources of sense instead of to God. This is going into a foreign land, when apparent lack sets in at home. Prosperity may seem active for a season in the new surroundings, but it is a pagan thought that rules, and opulence cannot be permanent. The love of the soul is for Spirit and for the people or thoughts of Spirit. When it is true to its highest, it becomes a magnet to attract other souls of like character to the higher life.

Ruth's loyalty to God and to the Spirit life was rewarded, as loyalty to the highest always is. Boaz and Ruth were the ancestors of King David, and of David's greater Son, Jesus the Christ. Here we have the progression of a thought from simple, loving obedience and devotion, to a mighty ruler of worlds. Thus spiritual thought grows—very quietly and slowly at first, but, gradually increasing, it finally carries all before it.

DEFINITIONS OF TERMS USED

Resources of sense—Apparent resources of the physical, discernible to the materially minded man, who detects them through the five senses.

QUESTIONS

1. Make a thorough study of the story part of the lesson, getting clearly in mind the individual meaning of the characters in the story.
2. What does "woman" represent in this lesson? Explain.

3. What does Naomi represent? What does Naomi's going to a foreign land represent?

4. What happens when the soul returns to its highest expressions?

5. Explain the result of obedience and devotion to God.

LESSON 5, MAY 2, 1920.

THE BOY SAMUEL.—I Samuel 3:1-13, 19, 20.

1. And the child Samuel ministered unto Jehovah before Eli. And the word of Jehovah was precious in those days; there was no frequent vision.

2. And it came to pass at that time, when Eli was laid down in his place (now his eyes had begun to wax dim, so that he could not see),

3. And the lamp of God was not yet gone out, and Samuel was laid down to sleep, in the temple of Jehovah, where the ark of God was;

4. That Jehovah called Samuel: and he said, Here am I.

5. And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

6. And Jehovah called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou calledst me. And he answered, I called not, my son; lie down again.

7. Now Samuel did not yet know Jehovah, neither was the word of Jehovah yet revealed unto him.

8. And Jehovah called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou calledst me. And Eli perceived that Jehovah had called the child.

9. Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, Jehovah; for thy servant heareth. So Samuel went and lay down in his place.

10. And Jehovah came, and stood, and called as at other times, Samuel, Samuel. Then Samuel said, Speak; for thy servant heareth.

11. And Jehovah said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle.

12. In that day I will perform against Eli all that I

have spoken concerning his house, from the beginning even unto the end.

13. For I have told him that I will judge his house forever, for the iniquity which he knew, because his sons did bring a curse upon themselves, and he restrained them not.

19. And Samuel grew, and Jehovah was with him, and did let none of his words fall to the ground.

20. And all Israel from Dan even to Beer-sheba knew that Samuel was established to be a prophet of Jehovah.

GOLDEN TEXT—*My son, give me thy heart; And let thine eyes delight in my ways.*—Proverbs 23:26.

SILENT PRAYER—*He that is of God heareth the words of God. Speak, Lord, for thy servant heareth.*

There are many voices in consciousness. The organism is a living register of thoughts and words, not only from the individual, but also from his environment. The cylinder of the phonograph is an illustration of the manner in which the sensitive thought-stuff, in which we live and move and have our being, receives impressions.

The song we sang yesterday is registered, and through the power of memory we can recall it. A year hence it will be more difficult to recall, because many other songs will have been registered over the old song; but it is still there, and in the revolutions of thought that are constantly going on, it may come to the surface at an unexpected time.

The endless flood of thoughts running through the mind, is the whirling cylinder of soul-words in the phonograph of human consciousness. It is not strange, then, that we are often confused by the many voices we hear with the inner ear. It very frequently happens that the great realm of registered sounds is broken through by the outer ego, and voices are heard at intervals, or constantly. This experience is quite common; nearly all people have heard voices, or what seemed voices, when no one was present. When the voices come unbidden, the confusion disturbs the even flow of thought, and the individual is considered "queer," because he

often seems in abstraction when addressed. When such a one complains about these voices within, he is told that they are the product of imagination.

This is the conclusion of ignorance. A wise one would advise listening for the Supreme Voice, thus silencing the lesser ones. Thus Eli told the boy Samuel, that when he heard the Voice he should say, "Speak; for thy servant heareth." Addressing the attention to the one Voice silences the many and brings order out of confusion.

Soul development often begins with this experience, and the doubts and fears of the untrained or childish mind are an impediment to the Lord's work. When we *know* that there is one Supreme Mind always present, which may be called upon and consciously reached by the most humble man in the universe, we have the key to the kingdom of God within.

The obedience characteristic of the little child is a necessary factor in dealing with spiritual things, because the mind must be open and receptive, in order to hear the "still, small voice" of the Spirit. Fearlessness and candor are also necessary. When we have a revelation we should not be afraid to speak it forth, although it rebukes the errors of respected institutions. Eli had grown lax in his office and had to be reached through the more alert mind of the youthful Samuel.

Cultivate the thought of youthfulness. Lay hold of the Absolute Perfection, and the Lord God Almighty will speak to you in the Inner Life.

DEFINITIONS OF TERMS USED

Thought-stuff—The omnipresent elemental Substance, which, combined with ideas, produces thought forms that eventually becomes manifest as flesh.

Soul-words—Words, or formulated thoughts which have become a part of one's consciousness; they lie back of some phase of the manifest self.

Supreme Voice—The voice of the Spirit of Truth within each man.

Voices within—The activity of subconscious ideas, accumulated during the long round of experience of the soul.

Soul—The underlying idea, back of any expression. In man, the many accumulated ideas back of his present expression. In its original and true sense, the soul of man is the expressed idea of man in Divine Mind.

Soul development—The development or correction of all present ideas underlying one's manifestation, and the training of them to conform to the Divine Idea of man.

QUESTIONS

1. How are thoughts stored up in consciousness?
2. What is memory?
3. What are the many "voices" often heard by man? How should they be dealt with?
4. What is the Supreme Voice?
5. What is the "key to the kingdom of God within"?
6. How is one enabled to hear the "still, small voice"?

LOVE, AS GOD LOVES

But I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same? Ye therefore shall be perfect, as your heavenly Father is perfect.—*Matthew 5:44-48.*

But above all things, my brethren, swear not, neither by the heaven, nor by the earth, nor by any other oath: but let your yea be yea, and your nay, nay; that ye fall not under judgment.—*James 5:12.*



The Home

Christ is the head of this house.

EDUCATION IN THE HOME

MARY S. FLINT

To the mother, quite as much as to the teacher, belongs the task of educating the child mind. She is with her child more than anyone else, and knows its various traits of character.

It is, then, her privilege to strengthen and build up that little life in righteousness and true holiness.

"As the twig is bent the tree is inclined," is an old saying but very true.

The child must be early taught to love God and the things of his kingdom. There is no better book than the Bible with which to begin this training. Various writers have simplified the Bible stories, and made them attractive, even for little children. In many Sunday Schools, pictures are used to illustrate the attractive lessons; thus the child, in the primary grades, becomes familiar with the finest works of art. The mother can procure these Bible pictures for the home, and can show the child how to color them with crayons.

What more beautiful picture can be used than the "Hoffman Boy Christ," to illustrate the story of "Christ in the Temple, Talking with the Doctors of the Law"?

"The Holy Family," by Murillo, is also a good illustration of the "History of the Nativity," and "The Flight into Egypt," by the same artist, will carry the story of Christ's early life still further.

Twenty or more years ago, Dr. Henry Van Dyke wrote a book entitled "The Christ Child in Art," which can be used today by the mother in telling the little ones of the Infant Savior.

A fine set of books for children to own, is "The Children's Hour," selected and arranged by Eva March Tappan. These books have "Poems and Rhymes" the children should become familiar with; also "Myths and Legends," "Stories of Adventure," and "Modern Stories." There are ten books in all, and they form the beginning of a good library for the growing child.

The "Draper Self Culture Series," which was published in New York, St. Louis, and Chicago, can still be used by the mother. It contains articles by some of the best educators in the country, and with it were issued monthly small books containing questions which one may use in making a complete study of the series. In the first volume are kindergarten songs for the little ones, and a later volume contains stories of animal life for boys.

As the children get into the teen age, an entirely different type of story must be selected by the mother.

The boys will enjoy tales of adventure and girls will pore over romances. Here the mother must be wise in guiding the young people. Such books as "Pollyanna," by Eleanor Porter; "Rebecca of Sunnybrook Farm," "Ann of Green Gables," and those never worn out treasures, "The Wide, Wide World" and "Little Women," will help form the girl's character, while books like Margaret Slattery's "Over The Hill," will reveal to her what life really means.

The Rover Books, for boys, and some of the Boy Scout Series, may be a trifle overdrawn, but they are good, clean stories for a boy, until he is old enough to enjoy some of the classics.

For the tiny child, the writer has never read anything more inspiring than "Our Magic Pillows," on the cover of Wee Wisdom, and even grown up people may wisely take such pillow verses as these for their mottoes each day:

"A sunny smile, a happy heart
Make gloom and sadness soon depart.

"In kindly act and loving deed,
For happiness I've sown the seed."

As one has said, "The building of character is the end of all education, and parents should remember that in starting to build their children's characters aright, they are in the very necessity of things strengthening and building their own."

PEACE IN THE HOME

"Peace be to this house."

This is the salutation that Jesus told the seventy to give to every house into which they should enter. If there was any one in the home who could receive the salutation, peace remained in that household; if there was none to receive, the blessing returned to the disciple.

Peace is received by the heart of the individual; from this it spreads throughout the household, and from the household it reaches the nation, and from the nation, the world. There will be no more war when peace has been established in the homes of mankind.

It may seem a large undertaking for one person to try to bring peace in a home. But it must be remembered that peace is already there, and the work of the awakened mind is only to recognize this. Recognition will set into responsiveness the spirit of peace that rests in the heart of every one; it will write "Peace" upon the walls and breathe it in the rooms; it will make every article of furniture add peace to the general atmosphere, and it will harmonize the food, so that the family shall feed their bodies upon the idea of peace.

The peace treatment that Jesus Christ gave should be taken up by every one who finds a work to do along this line: "Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you." The peace of the world does not abide; it is an unrest in a

seeking that is not satisfied short of the peace that inheres in Jesus Christ. The world's peace is compromise; its basis shifts with the shifting events of time. The peace of Jesus Christ never departs, and it is never disturbed by matters outside itself; for nothing outside itself is permitted to enter it.

God is peace, omnipresent peace. Continual recognition of this keeps peace in continual manifestation.

The center of peace held in a household will bring every member of the family to the manifestation of order, harmony, and that frictionless relation that characterizes the perfect life. The power of the peace word controls the winds and the waves in the physical realm; but the tides and courses of the mind must first be brought under its quieting influence. What is in the heart proceeds forth into the life. The Prince of Peace brings peace, and he exercises peace throughout his world.

The center of the home is the mother. The necessary part is that the mother have peace established in her mind. The mother's life, her thoughts, and her aspirations, are embodied to great degree in the children. So the peace of the mother manifests in the child. It goes forth into the world through the child. It enters the schoolroom. It plays with the small associates of the child. It goes through the college years. Its influence touches the companions of the youth. It makes its way into the business world, and everywhere it is prince and king over the unrest that the world gives.

The mother is the inspiring principle of peace, and the father is the executive force. When these two are united in the purposes of peace, a steady radiation goes out from the home, reaching homes and conditions everywhere. The business world that the father contacts takes on a more stable code of laws. The civic empire feels the equilibrium of the spiritual law, and responds in a greater degree of composure. "The work of righteousness shall be peace."

To the mother who sees her home in confusion we

would appeal: Oh, mother! can you not see that since the coming of universal peace depends upon your receptivity to the message, "Peace be to this house," you are to throw open wide your doors to this heavenly messenger? "But how am I to do this?" inquires the tired wife and mother, who is beset with the duties and cares that seem to demand all the time and energy one home-keeper has to give. How? Why, just thrust aside for one little moment the pressure of the outside things, and say to yourself, Peace, peace, peace! Repeat this until the strain is slackened and you are able to hear the sweet inner voice saying, "My peace I give unto you. . . . Let not your heart be troubled."

This self-treatment will clear the mind of confusion, and you will begin to see that the disorder is in the mind rather than in the situation. Perceiving this, you will know that you must keep your mind in a state of peace and order, as a necessary condition to peace and order in the household. If you want to make your home a radiating center of peace, you must go about it in a faithful, intelligent way.

One mother demonstrated this by establishing in her home what she called a "Chamber of Peace." She selected a room to which she retired every day at a given time. It was understood by the family that she was not to be disturbed in this retreat, and they arranged their demands accordingly. This was "mother's time," and it came to be looked upon as an almost sacred season. It was an orderly discipline for the whole household. The children, unconsciously becoming a part of this poise and peace, lowered their voices and modified their games. If perchance one raised the voice or created disturbance, the others would remind, in some gentle way, that it was mother's peace hour. That was enough; calm would follow.

It may take a little time to work out the peace idea; but any mother who takes it up and follows it faithfully every day will find a change coming to her household.

A responsive orderliness will appear in her family and affairs. It is the home that must eventually usher in the millennium of peace. May every home-keeper hereafter realize that the scepter of peace is in her hand!

"The peace of God that passeth all understanding, shall keep your hearts and minds through Christ Jesus."

UNFAILING LOVE

Lord, give the mothers of the world
 More love to do their part;
 That love which reaches not alone
 The children made by birth their own,
 But every childish heart.
 Wake in their souls true motherhood,
 Which aims 'at universal good.

Lord, give the teachers of the world
 More love, and let them see
 How baser metals in their store
 May be transformed to precious ore,
 By love's strange alchemy,
 And let them daily seek to find
 The childish heart beneath the mind.

—*Ella Wheeler Wilcox.*

THE HOME COUNSEL

It has been requested that one of our periodicals open a department in which questions of general home-keeping interest may be considered. We feel that such matters properly belong to The Home pages of Unity, and if you have perplexities on which you would like our suggestions, send them to The Home Counsel, Unity. They will be treated by a practical metaphysician who is also a practical home maker.

Thou givest unto them, they gather;
 Thou openest thy hand, they are satisfied with good.

—*Psalmist.*

OUR PAGE OF BLESSINGS

*"Before thou eatest, pause and raise
Thy thought to heaven in grateful praise."*

THE BREAD AND WINE OF LIFE

. . . The Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, This is my body, which is for you: this do in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do, as often as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come.
—*Paul to the Corinthians.*

The riches of the Lord Christ are now poured out upon me and I am supplied with every good thing. Praise be to God.

May this repast be a testimony unto Jesus Christ; may all the life and all the substance in this food be transmuted into Divine Life and Divine Substance, through Thy living Word now active in each of us.
—*S. T. S.*

Dear Father, we thank thee for this food. Bless us that we may partake in joy and contentment, and see in it the pure substance of Spirit. Help us to eat and drink to thy glory. Feed us truly on the living Bread (words of Truth), that we may eat thereof and live in our bodies—the house of the Lord—forever.

FOR CHILDREN

"Here, a little child, I stand,
Heaving up my either hand;
Cold as paddocks, though they be,
Here I lift them up to Thee.
For a benison to fall
On our food, and on us all. Amen."

SOCIETY OF SILENT UNITY

*Be still, and know
that I am God.*

INSPIRED BY THE SPIRIT OF TRUTH

The Society of Silent Unity is the Absent Healing Department of the Unity work.

It has members everywhere, and helps them in every need of life.

You can become a member of this Society and receive its help if you have faith in the power of God.

We will instruct you how to pray to the Father in secret, and the Father who sees in secret will reward you openly.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over." All letters are confidential.

UNITY SCHOOL OF CHRISTIANITY,

SILENT UNITY DEPARTMENT

Tenth and Tracy Avenue, Kansas City, Mo.

CLASS THOUGHT

April 20 to May 20, 1920

Held daily at 9 p. m.

*Thy light shall break forth as the morning,
and thy healing shall spring forth speedily.*

PROSPERITY THOUGHT

April 20 to May 20, 1920

Held daily at 12 m.

*Ask whatsoever ye will in my name, and it
shall be done unto you.*

CLASS AND PROSPERITY THOUGHTS

Thy light shall break forth as the morning, and thy healing shall spring forth speedily. Night is a period of repose. In it, we receive through the superconscious connections, those reinforcements which augment the health which we have developed up to this time. Repose is not indifference. It is a condition of receptivity, in which we absorb the Supreme Good. In it, we do not labor to achieve; we let the health which we have sought, seek us and possess us. The silent processes accomplish what cannot be gained through the arguments of mind or by the object lessons of other person's experiences. Then, when we have been charged with the high potency of God's health, a renewal thrills the mind and body, which is as the effulgence of a morning sun. Healing in outward aspects occurs in such rapid development as to have the effect of an instantaneous manifestation.

Ask whatsoever ye will in my name, and it shall be done unto you. To ask is to create a mental receptacle into which Divine Love pours the thing asked for. The mind is sometimes so filled with useless things that it has difficulty in making a receptacle for valuable things. This condition is corrected by denial. After denial of material conditions, we can proceed to create the receptacle of the better gift, and into this container Infinite Supply will pour a full measure of its good. To be prospered by the righteous prosperity, we must ask in the name of Jesus Christ. That name is the password into God's treasury. The name cannot be used falsely, to ask for selfish motives. Selfishness thickens the mental speech, and the password cannot be spoken clearly enough to admit the seeker. To know Jesus Christ as the dispenser of love and tenderness and compassion, is to know him truly. True knowledge makes us able to speak his name truly; then, whatever we ask in his name, is done unto us.

DREAMS AND THEIR INTERPRETATIONS

I would like for you to interpret a dream that came to me a few nights ago. I dreamed I was in the upstairs hall of my home, with a peddler who had dress goods to sell. I was looking through his goods, intending to buy, and I called to my sister who was down in the kitchen, to come and help me choose. She answered rather snappishly that she was busy, and would be up after a while. That made me cross, and I told her that he could not stay all day; I chose a piece of his dress goods, myself, a very beautiful red. The man began draping it around me, and when my sister came up, I had it on; it was a dress then, no longer in the piece. The waist was all of the red goods, but the skirt had three black-and-white frills, each about three inches wide, around the bottom. I thought it looked odd; my sister made a very sarcastic face at it, but the man said it was the latest fashion. I took the dress, and the peddler left. No mention was made of pay or money, that I can remember. After he had gone, I meant to wear the dress up town; my sister started scolding me, saying it was only half made and would go to pieces on the way; but I was going, anyway. Then I awoke.

I am a student of Unity, and have asked your help for freedom from constipation and headache, but have not been able, so far, to make the demonstration. I try to love everybody, but it is rather a large undertaking. I don't hate any one, but I feel indifferent about a lot of people. How do you overcome that? What does my sister stand for in my dreams? I usually dream of quarreling with her.

Dreams are the out-picturing of what is taking place within the soul, and are sent as guides to aid us in our spiritual unfoldment.

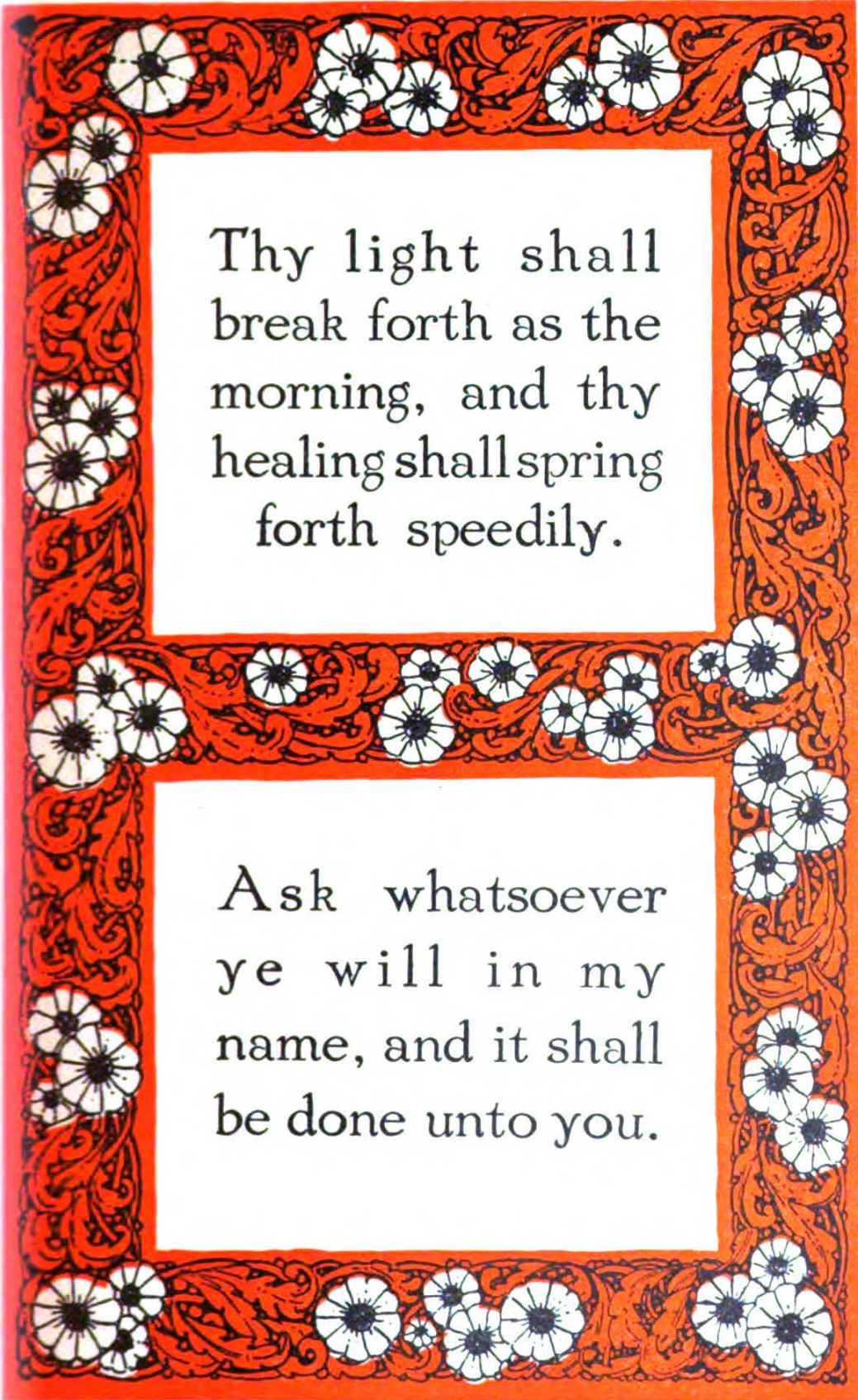
In your dream, the place where you were, indicated your body temple. The peddler typifies an outer thought of wisdom, which opens the way for you to clothe yourself in a larger life idea. You are the directive *I Am*, or the inner, and your sister typifies the outer, or the physical; also, she represents harmony and practicality, with which, up to this time, you have not been able to make proper connections. Your real need is to go within and to realize what a great and glorious

thing life is. You need to feel after God, and to know that he is constantly pouring his vitalizing energy out within your soul, and that, as you appropriate it, assimilate it, every part of your being,—your spirit, your soul, your physical body,—responds, and works to bring forth one harmonious whole. In other words, know that you are unified with Christ. Love more. Feel more. Live more, and you will greatly increase your value to the whole human family. You will find out that just to the extent your soul truly lives and expresses, your body, like a dutiful child, will respond.

I dreamed I was wandering around among some shrubbery, in a pond of muddy water. I was looking for some one to tell me how to get out. I met several poorly dressed men, but they could not help me, for they were as deep in the mud as I was. As I wandered on, I came to very deep water, and was about to plunge into it. I looked up, and saw near me a beautiful young woman, dressed in a pure, snow-white, loose, flowing gown; she was mounted upon a white horse. She said to me: "I will tell you how to get out. Go to the church around the corner, and they will tell you how to get out of all your difficulties."

I awakened and lay quietly for a few minutes, asking Divine Wisdom to reveal the interpretation. I arose from my bed, dressed, and went into my library, and with closed eyes I asked the Father to make clear the vision. I prayed faithfully for a few minutes, then felt impelled to pick up a Unity Magazine, February, 1919, and opened to the first page. Imagine my gratitude and joy when I read the title, "Obedience to the Vision," by Charles Fillmore. As I read, my vision became clearer and clearer, and I understood it to be a message from God, the messenger being an angel of light.

Your interpretation is good. The muddy pond and the deep water symbolize mortal consciousness. The poorly-dressed men represent positive forces on this plane. The beautifully-dressed woman, mounted on the horse, typifies your real self, with Divine Power (the white horse) under complete control. Follow your spiritual leadings, and you will find the path into the kingdom.



Thy light shall
break forth as the
morning, and thy
healing shall spring
forth speedily.

Ask whatsoever
ye will in my
name, and it shall
be done unto you.

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SILENT UNITY HEALING

HEALTH

Fort Worth, Texas—I thank you for your prayers in behalf of my little girl, who had a claim of measles. The result was marvelous. When I sent the letter, she was covered with a red rash. The morning following my communication to you, the rash began to disappear; recovery was rapid, showing that a potent agency was at work in her behalf.—*R. R.*

Ponca City, Okla.—I am thankful to say that I have not suffered once with asthma, since asking your prayers two months ago. I thank God for his wonderful healing power. I am sending a love offering. May God bless and help you in the good work.—*Mrs. E. B. A.*

Tulsa, Okla.—I wrote you for prayers for my son, J. W., and I am glad to say that he has entirely recovered from the severe cold and cough. I am very grateful, and am giving thanks every day.—*Mrs. L. W.*

Akron, Ohio—A week ago I wrote you for prayers. I was sent home from my place of employment with all symptoms of pneumonia. They wanted me to get a physician and take medicine; but I requested that I be allowed to let nature take its course in this case. I wrote you for prayers. I then retired, holding the thought, "The life, the wisdom, the power, which is God, is now flowing through my entire being, and out into the external; so this appearance of weakness is false." The following morning I was much relieved, and the first of the week I was able to resume work. I praise God through Jesus Christ, for this wonderful healing demonstration. I wish to add that I am completely cured of cigarette and cigar habit; I had been an addict for twelve years. The desire that I thought I had for these things has ceased. Your literature has changed my entire life from lower to higher. I inclose love offering.—*R. M. A.*

Beatrice, Neb.—I thank you for your prayers for my husband. The cold left him in a few days after writing, and he is now able to resume work.—*Mrs. O. K.*

Chico, Cal.—I am now strong and well in every part. I have received great good from your treatments, and from reading "Christian Healing" and "Lessons in Truth." Lumbago, piles, muscular rheumatism, and bladder trouble, have all faded into nothingness. I praise God for the help of your prayers.—*J. W. N.*

Deer Creek, Ind.—I am delighted to tell you that my son's jaw is now entirely well. Please accept our heartfelt gratitude for your ministry.—*N. R. S.*

Long Beach, Cal.—In December my daughter telegraphed you to treat me. I was suffering from an ulcerated tooth. I had demonstrated over this appearance before, but this time it seemed so much worse that I was unable to realize peace. Your help came speedily; the message was sent about three in the afternoon, and at five o'clock I felt as though I had never had a pain. I am truly thankful. Please accept this love offering. I am not trying to pay you; that I could never do.—*Mrs. A. S.*

New Orleans, La.—I lost my voice for three weeks. This morning I read the prayer you sent me, "I will heal thee. I will restore thy health unto thee." Immediately my voice was restored. I thank God for this, and for all his blessings.—*Mrs. J. S. B.*

Scranton, Iowa—You may discontinue prayers for my little grandchild, as she is now well. Her lungs are clear. Praise God for his blessings!—*Mrs. O. D.*

New York, N. Y.—Words cannot express my gratitude and heartfelt thanks to Silent Unity for their prayers in my behalf. I suffered from a nervous breakdown, which developed into indigestion and caused my eyes to be affected to a great extent. I thank God that I am now healed through the prayers of Silent Unity. Inclosed find love offering.—*E. P.*

Florence, Arizona—In October I was suffering from neuritis. The pain was intense. I received no relief, even through opiates. Mrs. T. wired you to treat me. I had been in bed three weeks. In four days I was able to sit up, and in a week I was out of bed. From that time I have improved rapidly. I thank God for my recovery, and for your kind and loving assistance.—*Mrs. E. G. P.*

Glen Ridge, N. J.—Mrs. B. has written to you a number of times, and we have been wonderfully helped spiritually by your ministry. We are especially grateful for the entire recovery of our ten-months-old boy, who had three abscesses on his neck. He is now stronger and fatter than he ever was before.—*A. B.*

Oklahoma City, Okla.—This is to thank you for your prompt work in saving my husband's life. I wired you last Wednesday morning that T. L. M. was poisoned. After I sent the message the assurance stole over me that my husband would live, even though everyone thought he would pass over any minute. He had swallowed one-half ounce

of chloroform and iodine mixed, and thirteen one-sixtieths grain strychnine tablets, and it was two and one-half hours before he told it. He was in Unity's care, or he would have died immediately. He is now perfectly himself and has urged me to write and thank you. As for myself, words are inadequate to the expression of my gratitude to you.—*Mrs. T. L. M.*

Brooklyn, N. Y.—Since writing you to treat my son for healing of liver trouble, he has entirely recovered; please accept my thanks. I am indeed truly grateful for your prayers, and may God's richest blessings be yours.—*Mrs. C. S. T.*

Safford, Ariz.—J., for whom I asked your prayers in case of whooping cough, is well, and has been well all the time. Every one thought it wonderful how easily she got along, how well she looked, and how well she was. We have had many reasons for praising God and Unity for blessings in our home, physically, mentally and financially.—*Mrs. J. H. D.*

New York, N. Y.—The latter part of December I wrote you that I was afflicted with catarrh of stomach and bowels; also with heart trouble, constipation and mental depression. A few days after sending you the letter, when sitting in the silence, a sudden feeling of great happiness filled me, and the old feeling of depression left. It has not returned. For the first time in six years I am free in this respect. Before writing you, my digestion was very poor. I could eat only the lightest diet. Now I can take almost anything I like, and my digestion is perfect. My bowels are acting regularly, and my heart gives me no trouble. I feel like a new person, and have taken a new lease on life. A year ago my family did not expect me to live more than a few months. I shall always think of Silent Unity with profound gratitude. I send a love offering.—*Mrs. R. J. W.*

San Francisco, Cal.—I am thankful that I am now free from rheumatism. Relief came soon after the telegram was sent you.—*Mrs. E. F. L.*

Holton, Kans.—I am writing to tell you that my throat is well. I am so thankful for your help.—*M. E. H.*

Laingsburg, Mich.—I must say a word concerning my relief from constipation. I asked your prayers three months ago, and since that time I have taken no medicine whatever, and I am cured entirely. Through faith in the healing power of the Spirit, I am wonderfully free from the old headaches. I shall never cease to be grateful to you for your help.—*Mrs. G. N. J.*

Oakland, Cal.—I requested prayers for my husband, who was suffering from asthma. He has completely recovered, and is in the best of health. I thank God!—*Mrs. L. A. G.*

Clinton, Mo.—I wrote you for prayers for my brother, who was ill with influenza. You may discontinue, for he is entirely well. The day I wrote you he was very ill, but all day I held the thought that he was in perfect health, and before night the fever and headache were gone. The day after I received your letter, he was entirely healed. Everyone thought it almost miraculous that he should regain his strength so quickly. Praise God!—*R. C. S.*

Janesville, Wis.—You may remember that you saved my life early in the winter, when I was sick with influenza and pneumonia. My heart goes out to you in grateful acknowledgment for your kindness, and I am proud and happy to be a member of your Society.—*E. P. S.*

Silver City, N. Mexico—Saturday night I wired you to treat for healing of hemorrhage; I am glad to let you know that I am well, and able to go back to work.—*W. G.*

Verona, Ky.—I wrote you several days ago, requesting your prayers for my brother, who was suffering from bronchitis. With a feeling of sincere gratefulness, I wish to report his recovery.—*H. S. H.*

Millstone, Md.—Your prayers for me have been answered. I have received God's blessing, and am now well and happy. Before mother wrote you (about five months ago), I suffered intensely. I had been subject to female trouble for over a year; but through your prayers and teachings I have been healed.—*E. E. P.*

Chicago, Ill.—Over a year ago I wrote you from Oakland, California, where I was in search of health. It was a case of stomach trouble, said to be incurable. A lady friend handed me a Unity. At first I was so sick and discouraged I could not grasp the message. Fear had weakened me so much that I could hardly walk. After reading Unity, I wrote you for prayers, and began to improve, growing stronger each day. Now I am a new creature in the Christ Love. I am able to see as I never did before; I have love in my heart for all mankind. Thank God! Through your prayers I have health, peace of mind, and prosperity.—*Mrs. B. W.*

San Diego, Cal.—My little daughter wrote you several months ago for prayers for me, as I seemed to be suffering with an acute pain in back and shoulder. I am writing to thank you, and to say I am now well. So much good has

come to me that I want you to know that I feel grateful to you, and that I praise God for the Truth which has made me free. Your literature has done much for me and mine.—*Mrs. N. W. S.*

Seattle, Wash.—Inclosed find love offering for treatment, in answer to telegram sent you for prayers for me while I was so ill from influenza. I am very grateful, and feel quite well again.—*Mrs. V. R.*

Mitchell, S. Dak.—My arm, which I wrote you about some time ago, has not bothered me since. I thank you with all my heart.—*Mrs. W. C. H.*

Glendale, Cal.—I wrote you to treat against toothache; two days later, I wired for help in demonstrating over a severe cold. In each instance, I received immediate relief. I thank God for blessings received through you.—*Mr. C. W. G.*

Santa Ana, Cal.—I wrote you, asking your help in curing a bruised hip. I am happy to say that I am now well. I praise my Father and you for all my blessings.—*Mrs. A. C. C.*

Pittsburgh, Pa.—M. was instantly healed of cough and cold, and is gaining in weight. She has wonderful faith in Unity teachings.—*C. M.*

Detroit, Mich.—I thank you for your good work in response to my telegram, asking treatment for cold. I got relief quickly. In three days I was able to return to work.—*Mr. G. E.*

Jackson, Mich.—God has wonderfully blest me by restoring my eyesight; the healing was done through the Truth in Unity and by the help of a Unity student. I am sending this love offering to help promote the good work.—*I. C.*

Seattle, Wash.—A few weeks ago I wrote you for prayers for my two children, who had whooping cough. From that time they began to improve rapidly, and are entirely well now. Thank you.—*Mrs. H. C. P.*

PROSPERITY

San Antonio, Texas—I asked your prayers for my daughter, who was contemplating a change in work. She made the change, and secured a position the second day after her arrival here. Praise God and Unity.—*Mrs. E. B. B.*

Hugo, Okla.—I was out of something to do, and I wrote Unity for help. In three days I secured a good position, for which I am very thankful.—*J. E. F.*

New Orleans, La.—I write to tell you that I have always

wanted a new piano or one with a nice tone. My old one sounded like a tin pan—so much so that L. D., the one who takes piano lessons, would be discouraged at times, because he could get no satisfactory work out of it. I was listening to L. D. playing a new, beautiful piece one evening and I said, "L. D., join me in a prayer that we will get a piano." I thanked God right there that I knew he heard me. I thought no more about it. Saturday, when I took my eldest boy's lunch to where he worked, his boss said, "Mrs. R., we bought an innerplayer and you may have our old piano." It is a Kimball, and it has a rich, beautiful tone. I was so happy I could hardly thank him; he is going to have his men with a wagon move it from his house to mine, absolutely free of charge.—*Mrs. K. L. R.*

Columbia, Tenn.—I must tell you about my house. I wrote you in the summer that the house we lived in was about to be sold, and that I did not know where we would go, for at that time there was not one available residence building in sight. Only six days before we were to give up the place, we secured a house that is much more convenient, easier for me to keep, and more easily heated; I really think the change is entirely for the best.—*Mrs. L. S. D.*

Brooklyn, N. Y.—My house is sold. Love and Truth cleared away all doubts concerning the title, and the new owner will take possession very soon. I am rejoicing, and praising God every minute, and I thank you very, very much.—*L. G.*

Los Angeles, Cal.—I wrote you to pray that prosperity might manifest in me. I also asked for a Prosperity Bank. I was called for work within three days after I had sent the letter, and I have had steady employment since.—*Mrs. J. S.*

Port Norfolk, Va.—A week ago I wrote you, asking your prayers in behalf of a very dear friend, who was very much discouraged over his business affairs. Within four days after I had mailed the letter, he received his promotion and a very substantial increase in salary. I am very grateful to you for your prayers.—*Miss L. E. P.*

White Plains, Ga.—You may discontinue prayers for help regarding tenants to work my place. Your prayers have been answered.—*Mrs. W. P. J.*

Orosi, Cal.—When I wrote for the Prosperity Bank I asked for special prayers for the cancellation of debt. We are very grateful for the results. My husband has been obliged to turn work away, and he has never had such good

wages. I am learning to trust God in everything. Just now I am thanking Him for a good rain which we very much needed; I feel that it came in direct answer to prayer.—*Mrs. M. B. W.*

Brooklyn, N. Y.—I must thank you for your help and guidance during my studies. I have not only been graduated, but I received high marks in my tests. The term of my study work was short, and I have been complimented for this good work. I know that if I had not asked your help these results would never have been. Kindly accept this thank offering.—*E. M. DeV.*

San Francisco, Cal.—I asked prayers to bring about the sale of my brother's small mountain ranch. The place is sold, and I thank you for your help. Please accept this love offering.—*Miss A. S.*

San Francisco, Cal.—I thank you for your help. I have sold the store.—*Mrs. M. L.*

Allston, Mass.—I am writing to tell you that we installed electric lights in our house about two weeks ago. At the time I wrote you, it seemed almost impossible that we should ever have them, but thanks to your kind help in the matter, we made the demonstration.—*Mrs. R. M. McM.*

Haverhill, Mass.—"Wonders never cease." I've just found the stone, which was gone from my ring for two or three months. I feel that I must write you at once. I know that God is doing all things for us, and that everything is possible. Your prayers are wonderful.—*Mrs. A. J. W.*

Los Angeles, Cal.—After writing you, and leaving matters to you and the Spirit, a very fine position was offered to me. It is unusual for an opening to come in my line of work, at this time of the year. I have had two other positions offered to me, both carrying splendid salaries.—*Mrs. J. E. B.*

Buffalo, N. Y.—I wrote you requesting your prayers to help me find a congenial home. I wish to say that I am very pleasantly located. I am inclosing an offering.—*Miss H. L. T.*

BE YE TRANSFORMED

Chicago, Ill.—I can take space to relate only a few of the blessings of God. I sent for the Prosperity Bank; my husband's salary was nearly doubled within two days after its arrival. I know this is the result of faith in God's endless supply for us. I realize that we are rich in all the good that the Father has for us. All have been in perfect

health, including Mr. S., who, all the winter, has been without ailments. This is a change from the old order of things. He is being transformed—born again. I cannot thank you in words for all the good that has come to us through your kind coöperation. My earnest prayer is for the success and continuous growth of Unity School of Christianity. The tide of our affairs has been changed since sending for the Bank, and it is surely a demonstration of God's Love and Truth.—*Mrs. R. H. S.*

San Francisco, Cal.—I wish to publicly render thanks unto the Lord for his many blessings. During the strike, in which we were concerned, when thousands of men could not find employment, my husband and I secured good positions, and paid all our bills. Never for an instant did we worry or lose courage. Since Unity teachings have come to my knowledge, my life has changed. My love and faith in God are boundless.—*Mrs. H. T.*

Billings, Mont.—I wrote you six weeks ago, asking you to help me to an understanding of Christ. Since receiving your literature and studying the book, "Lessons in Truth," by H. Emilie Cady, I have been helped a great deal. First, I asked for an understanding that would make clear the best work for me to do. I decided to take a stenographic course, and I am getting along just fine. I have been helped in many ways, little ways to be sure, but they are demonstrations, nevertheless. I have a tooth that had been abscessing once a year. It was starting in for the third time, one night last week. I made my Unity affirmations through the night, and up until about two o'clock the next day, when I suddenly discovered that the swelling and pain had both left me; they have not returned. I say that was truly wonderful, because only one who has suffered with such a tooth can know what it is.—*Mrs. A. H.*

MISCELLANEOUS

Nashua, N. Y.—A friend of ours gave me some old Unity magazines, in return for a favor. While I never cared much for that kind of reading, I became interested, and found explanations and interpretations of the Bible which I had never before heard, nor seen in print; I applied some of your teachings to myself. I had been a hard smoker for about thirty years, and all efforts to rid myself of the habit were in vain; after I began to read Unity, I quit; and, with the help of Unity, have no trouble staying quit.—*F. H. R.*



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THE TWELVE DISCIPLES REPRESENT TWELVE POWERS

It was announced in *Unity*, over a quarter of a century ago, that Jesus represented in his life and teaching the type-man passing from the natural to the divine state of being, and that the calling of his twelve disciples symbolized the first call into activity of the twelve latent faculties in every man.

During all these years we have sought to show the inner or spiritual side of Jesus' life rather than the historical. To do this has required much pioneer work, for the reason that people, especially Christians, have not understood that regeneration is based on exact laws of an evolutionary character. Paul hints at this in I Cor. 15:46, "Howbeit that is not first which is spiritual, but that which is natural; then that which is spiritual."

There has been a widespread call among metaphysicians for a book giving in detail the steps man goes through in passing from the natural to the divine consciousness. The New Testament is such a book; every lesson and every event in the life of Jesus records some truth in the soul's unfoldment. But these Gospels were written for guidance of men in every age, consequently they had to be expressed in symbols of a universal character. The twelve disciples are the outer representatives of twelve fundamental powers in man. They carry out in their acts the power they represent, and we can easily locate them in Christian people with whom we come into daily contact. But these powers may all come to judgment in man, and we should understand them when they begin the redemption of the body.

To this end we have decided to devote a whole year of the *Unity Magazine* to the explanation of the spiritual meaning of the twelve disciples. Each number, beginning with January, 1920, will be given over to some one disciple. For instance, January was devoted to Faith, portrayed in Peter. The February number was a series of lessons in Strength, represented by

Andrew. The March issue is Wisdom and Judgment, of which James is the representative. The April number is devoted to Love, personified by John.

This study of the Great Twelve will continue throughout the year. All that has been discovered in this very interesting and most important field of human life will be set forth in the various articles in each number, and every student of Truth should read them.

UNITY SUMMER SCHOOL, JULY, 1920

Preparations are now under way for two weeks of intensive training at headquarters in July, exact dates to be announced later. Four classes will be conducted daily, also special lectures, silence periods and receptions for students. A faculty of eight experienced instructors will conduct courses of six classes each. The success of the Summer School in July, 1919, the Thanksgiving School in November, 1919, the Easter School in March, 1920, show that the Summer School this year will be the largest we have had. Students from all over the country will avail themselves of this opportunity to come to headquarters and take the training. The Easter School now in session (March) consists of the following courses:

<i>Lessons in Truth</i>	W. K. Miller
<i>Primary Correspondence Course</i>	Mary C. O'Neill
<i>Bible Interpretation</i>	Jennie H. Croft
<i>Practical Application of Truth</i>	W. I. Hoschouer
<i>The Silence</i>	E. V. Ingraham
<i>Healing Principles</i>	Ida M. Palmer
<i>Spiritual Housekeeping</i>	Louise C. Newman
<i>Basic Principles</i>	Charles Fillmore

Subjects for courses of the Summer School have not been definitely decided. As soon as positive information is available, we will publish full particulars of the courses to be given. We know that the Spirit will make plain and easy the way for those who wish to visit headquarters at this time and take advantage of this opportunity.

PUBLISHERS' NOTES

Henry Drummond says that Paul's 13th chapter of I Corinthians is the greatest love-poem ever written. In his book based upon this chapter, "Love: The Supreme Gift," Professor Drummond analyzes love and portrays its various activities. We quote as follows:

"THE SPECTRUM OF LOVE. 'Love is a compound thing,' Paul tells us. It is like light. As you have seen a man of science take a beam of light and pass it through a crystal prism, as you have seen it come out on the other side of the prism broken up into its component colors—red and blue and yellow and orange, and all the colors of the rainbow—so Paul passes this thing, Love, through the magnificent prism of his inspired intellect, and it comes out on the other side broken up into its elements. And in these few words we have what one might call the Spectrum of Love, the analysis of Love. Will you observe what its elements are? Will you notice that they have common names; that they are virtues which we hear about every day; that they are things that can be practiced by every man in every place in life; and how by a multitude of small things and ordinary virtues, the supreme thing, the *summum bonum*, is made up? The Spectrum of Love has nine ingredients, viz:

"Patience—'Love suffereth long.' Kindness—'and is kind.' Generosity—'Love envieth not.' Humility—'Love vaunteth not itself, is not puffed up.' Courtesy—'Doth not behave itself unseemly.' Unselfishness—'Seeketh not her own.' Good Temper—'Is not easily provoked.' Guilelessness—'Thinketh no evil.' Sincerity—'Rejoiceth not in iniquity, but rejoiceth in the truth.'"

Professor Drummond in his address upon this chapter to Mr. Moody's students, gathered at Northfield, Mass., said: "How many of you will join me in reading this chapter once a week for the next three months? A man did that once and it changed his whole life. Will you do it? *Will you?*"

For description and price of "Love: The Supreme Gift," see page 394 of this magazine.

"On any given day," said William James, "there are energies slumbering in us which the incitements of that day do not call forth. Compared with what we ought to be, we are only half awake." The May number of Unity Magazine will have as its main theme, "Imagination." Bartholomew is the disciple controlling the imaginative faculty in the grand man of the universe. Between the eyes is the physical center of expression.

A systematic study of Unity this year, will teach you to quicken each of the twelve ganglionic centers, or brains, thus making yourself a dynamo of faith, strength, love, power, etc., through a more intensive use of the twelve faculties. Since even the physical scientists are telling us

that we are not living up to our possibilities—that dormant powers are lying fallow for want of recognition and cultivation, it is for us, who have a knowledge of the inner powers of man, to get right to work at once. What's more worth while than tilling one's own field?

We print expressions of the following character, not boastfully, but to encourage; for what has been done by one may be accomplished by another. "Of course you have the privilege of knowing Emilie Cady. Well, will somebody please tell her that her writings have shown me the way in a marvelous manner? I was groping around when I came across her book, 'Lessons in Truth,' on a book counter. I bought it, and it literally opened a door to me. I have all of Miss Cady's writings, and I hope that she is sending out something more, that I may get further help on the road. Her essay, 'Trusting and Resting,' brought miracles to pass in my life. I have put that booklet into the hands of many a searching soul. Tell her—for she will be glad—and ask her to hold me in her mind for more understanding and light." Thus writes one of the patrons of our literature.

A happy and prospered Bank user writes: "The prosperity that has come to us since I first began saving in the Prosperity Bank, has certainly been marvelous; but my happiness has been increased tenfold since receiving letters from those to whom I sent subscriptions for Weekly Unity. One friend writes that she does not know how to thank me for all the joy and peace of mind which she gets from her Weekly Unity. That to my mind is indeed well worth the endeavor, but it is only a small fraction in results, as compared to our own prosperity."

"I want to tell you that I think the recent numbers of Unity are something wonderful. You are reaching to great heights, and you make many mysteries clear. I cannot congratulate you enough on the many new and inspired writers you have gathered to you. Unity is certainly a beacon light in these dark days. I find in it consolation, wisdom, and cheer; and the articles grow as I read them over and over. You are all fulfilling your mission today and bringing the kingdom of heaven nearer to us." Words of an enthusiastic student.

From the lemon groves of California, we receive the following: "Your Weekly visits are prized above anything

that comes to me. If, as occasionally happens, it misses the day it generally arrives, I feel that a friend has failed me, but I always know that it will be here the next day. While watering my lemon trees I lie down on the warm ground, take the Weekly visitor from my pocket, and read. I could not be without it."

A humorous correspondent writes: "Upon opening my account book, lo, and behold! there reposed a dollar bill. It looked up at me with a mischievous smile and said, 'You had forgotten all about me, hadn't you? Now what are you going to do with me?' I replied, 'You little rascal, I shall punish you severely by sending you as a love offering to the Unity School of Christianity.' So he comes to you laughing gleefully, and leaving me ecstatically joyous."

From one who has been renewed by the renewing of the mind: "I can look back to the time, nearly five years ago, when I first came into touch with Unity literature, and I can realize a great change. The attitude which I take toward things in general is optimistic, and I feel as if I had entered into a larger and fuller life." A typical statement from one of the multitude who have found a new outlook on life by reading Unity literature.

"I am so grateful for 'Christian Healing.' It has done so much for me. I use the healing treatments every day, and could not be without this wonderful volume, which has given me a better understanding of the great law of the universe and my relation to it." An expression similar to hundreds found weekly in our correspondence.

If you are studying "Lessons in Truth"—and who is not?—you will find a list of questions on each chapter most suggestive of thought. You'll never miss the 35 cents which will bring you "Question Helps for Lessons in Truth."

A series of Indian stories is running in Wee Wisdom, drawn from sure-enough life among the Pueblos. And we know the man well who is writing them.

If the name of some member of your household is on our subscription list, please make all orders in that name. Write it just as we have it on our list.

Please bear in mind that Weekly Unity and Wee Wisdom are only \$1.00 a year each, notwithstanding the increased cost of labor and materials.

IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your subscription to Unity Magazine please renew at once. When a yellow blank is found under this notice, it means that your subscription expires this month. If the blank is placed in this issue, your renewal should reach us before the first of May to avoid missing the next number. Use money order if possible, but bills or two-cent stamps may be sent at our risk.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written to us for lists. We cannot grant the privilege to everybody; it is given to only those who we have reason to believe are sincere seekers for Truth. Application in this department must be made by the one who wishes his name published.

Mrs. C. P. Bell, 408 Waverly Ave., Kansas City, Kansas.

Mrs. Emery Cortright, 110 Griffin St., Santa Fe, N. Mexico.

Mrs. Ella Johnson, 501 Third Street, Fulton, Ky.

Mary P. Hilfinger, 286 Indiana St., Newark, Ohio.
Phone Auto-5474.

Mrs. A. C. Farthing, 1600 Clark Ave., Parsons, Kans.

Amelia Czerwinska, 17 Goodwin St., Paterson, N. J.

Miss Ella Thomas, 1007 County Ave., Texarkana, Ark.

Mrs. L. V. Wyatt, 532 W. Mistletoe Ave., San Antonio, Texas.

Mrs. Matthew Ottaway, R. R. 22, Westfield, N. Y.

Charles H. DuBois, 1011 Third St., San Rafael, Cal.

Mary A. Russell, Room 17, 10153 Jasper Ave., Edmonton, Alta., Canada.

Emma G. Hawkins, 1885 National Ave., San Diego, Cal.

THE SILENT SEVENTY

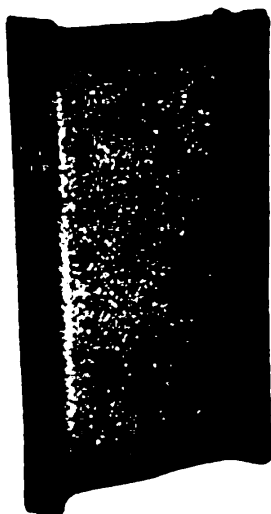
The Lord appointed seventy others.—Luke 10:1.

The Silent Seventy is the department of Unity work which distributes free literature. You who have been benefited by the study of Truth and who desire to help others to see the Light, are invited to join the Silent Seventy and take up this work. There are no membership dues; however, freewill offerings are welcome. Write the Secretary for Bulletin and further information. Each month we will publish testimonials from members; this month we give the following:

San Quentin, Cal.—The literature you send to this prison has helped so much that I would like to tell you how it is appreciated, not only by myself but by many others with whom I have talked. We are fortunate in having a man like Mr. Walters (a Silent Seventy member in San Quentin) take such an interest not only in giving us the papers you send, but in always being ready and willing to explain the things we do not understand of the great Truth you are sending us. The example he sets us of harmony in service is one many of us try to copy. So I thank you for the good your literature has done for me, as it has completely changed the course of my life, giving a larger conception of the possibilities which are open to every man, and giving the comfort of an assurance which otherwise would not have been known. I wish your school the rich success it deserves, and that reward which always comes to the righteous in well-doing. May the New Year be harmonious and prosperous to you, and the means supplied for you to be able to send out the truths you are teaching in ever-increasing measure.—*F. H.*, No. 32336.

Tua Marina, New Zealand—I shall be glad if you will double the quantity of literature you send me for distribution. Truly the Unity literature is food for the hungry and rest for the weary, a comfort to those who mourn, and a solace for every need. The Spirit of God speaks in every line written—the silent voice of Love through the medium of the pen. The number of subscriptions and donations you receive from New Zealand is but a small indication of the progress of Truth in this fair land. The present blossoms will bring forth fruit in due season.—*M. B.*, S-70 No. AL-17.

THE AMERICAN REVISED VERSION



Skeptics may laugh at Queen Victoria for telling the African chief that the Bible was the secret of her kingdom's greatness. We have but to look at the nations today that suppressed the Bible, and then at those that circulated the sacred book. The Bible does truly make history. It is then a book for individuals, for groups, for nations.

To be in line with progress, we must study the Bible. How important, though, to have the most authentic version.

Every Bible that is printed in any modern language is a translation from the original Greek and Hebrew, written on skins and papyrus. These have been lost for hundreds of years, but copies had been made of these writings, and it is from copies of these copies in Hebrew and Greek that we get our translation and revision of the English Bible today.

Of all the 4000 Scripture manuscripts extant, the three most accurate and authentic have only in recent years been available to scholars.

The American Standard Version of the Bible is a translation and revision made from these three manuscripts by Christian scholars, who gave thirty years service to this great work.

Unity School has, therefore, chosen this edition, because it brings the plain reader as well as the scholar into closer contact with the thought of the original writers than any other version in Christendom.

The American Standard version of the Teacher's edition of the Bible is printed in large, easy reading Bourgeois type, on imported Bible paper, with full references. Concise Bible Dictionary and Combined Concordance (or word finder) prepared especially for the American Version. Contains twelve colored maps and 25 outline maps through the text. Size 5¼ by 8 inches; weight 3 pounds 2 ounces.

Another attractive feature about this Bible is the binding. We are able to procure a limited number in that excellent keratol binding. Keratol is a beautiful and durable vegetable composition.

Unity School of Christianity will mail one of these Standard Revised Bibles to any address for \$3.50.

UNITY PROSPERITY BANK

Does It Fulfill Its Promise?

Is the inquiry of a doubting Thomas.

People have for so long looked to outer ways of attaining success that some are at first inclined to question these inner methods of reaching prosperity.

And yet there is an intuitive recognition in the soul of each man that he is not like a rudderless ship, cast out upon life's sea to struggle with the wind and wave of fickle fortune.

There is that knocking at each one's breast which says: "You are not placed here, a helpless victim of circumstance. God has endowed you with the power to be somebody in his great scheme of creation."

Prosperity is your natural right. Then claim your own. From eternity to eternity, you, a child of God, have been richly provided for; yet if you are afraid to make your demand for what is lawfully yours, you are acting as foolishly as if you would leave a bank account untouched from year to year, and, in the meantime, go hungry.

The Unity Prosperity Bank Plan furnishes a lesson, by means of which people can give themselves a practical drill in demonstrating the truth of the principles of prosperity. Contained in the universal ether is the substance of all things.

The Bank users are given special prosperity prayers by the Society of Silent Unity. Rich and poor alike find the Plan effective. Those who already have an abundance learn to establish their prosperity on the granite foundation of spiritual understanding; and those who have experienced lack, learn how to appropriate what is already their own.

One of our successful Bank patrons recently wrote: "A few weeks ago I sent for one of the little Prosperity Banks, and I could not begin to tell of the wonderful blessings that have come into our home since receiving it. Love has covered us like a cloak, it seems, and our whole life is so full of good things. I begin to realize as never before just what prosperity means. The bank has certainly fulfilled its promise to us."

Send for a Bank, deposit the amount for Unity, Weekly Unity, or Wee Wisdom subscriptions for three friends, and learn how

It Fulfills Its Promise!

See pages 395 and 396 of this magazine for description and blank.

WHERE UNITY PUBLICATIONS ARE SOLD

- Cal., Alameda*—Home of Truth, cor. Grand and Alameda Ave.
Fresno—Unity Truth Center and Metaphysical Library, 331 Forsyth Bldg.
Los Angeles—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 910-914 Black Building; The New Thought Church, 514 Fay Building; Unity School of Christianity, Room 210, 313 West Third Street.
Long Beach—Metaphysical Studio, 53 Cedar Ave.
Oakland—Mrs. Jessie Juliet Knox, Unity Center, 5453 Manila Ave., phone Piedmont 5350J; Ethel R. Egly, 1531 17th Ave.
Palo Alto—N. T. Truth Center, 451 Channing Way.
Sacramento—Home of Truth, 1415 L St.
San Diego—House of Blessing, 2109 2d Street; Metaphysical Library, 1024 Broadway; Maude Johnson Beane, 955 8th St.
San Francisco—Home of Truth, 1109 Franklin St.; California Truth Center, 68 Post St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Building; Metaphysical Library, 3d floor Rosenthal Bldg., 165 Post St.; Mission Unity Center, 2476 Mission St.; San Francisco Truth Center, 446 Lake St.; Unity Center of Practical Christianity, 948 Post St.
Santa Barbara—Metaphysical Fellowship Reading Room, 1336 Garden St.
San Jose—Home of Truth, 144 North 5th St.
Stockton—J. W. Bailey, 434 N. American St.; Stockton Truth Center, 540 E. Main St., Junior Hall.
Colo., Denver—College of Divine Science, 730 Seventeenth Ave.; The Power School of Truth, 4321 West 32d Ave.; Unity Study Class, 1340 Pennsylvania Ave.
Pueblo—Lydia Keeling, 108 West 10th St.
D. C., Washington—Woodward & Lothrop, 10th and 11th, F and G Sts.; Home of Truth, 1869 Wyoming Ave., Apt. 200; Eagles' Wings New Thought Association, 1814 N St., N. W.; I. N. T. A. Headquarters, 311 Ouray Bldg.
Florida, Miami—Andrew J. Hornung, 65 Ft. Dallas Park.
Ill., Chicago—Unity Society, 104 Auditorium Bldg.
E. St. Louis—Mrs. Ida M. Keller, 605A Missouri Ave.
Ind., Indianapolis—Unity Truth Center, 1114 Odd Fellow Bldg.
Wabash—Mrs. Alice M. Depuy, 75 W. Maple St.
Iowa, Oskaloosa—Mrs. Kate Caldwell, 714 E. High St.
Kans., Topeka—Unity School, 119 E. 10th Ave.
Ky., Louisville—Kaufman-Straus Co., 4th Ave.; Truth Center, 307 Bernheim Bldg.
La., New Orleans—Truth Center, 613 Common St.
Mass., Boston—The Metaphysical Club, 30 Huntington Ave.; New Thought Library, 347 Walker Bldg., 120 Boylston St.; The Larger Life Library, 18 Newbury St.; Home of Truth, 111 Newbury St.
Springfield—Truth Center, Room 203, 21 Besse Place; Mrs. Mary Margeson, 356 Main St.
Worcester—New Thought Reading Room, 216 Day Bldg., 306 Main St.
Md., Baltimore—Mrs. Robert Burton, 1021 Cathedral St.
Mexico, Mexico City—Luis Leal, Calle Tacuba 53 despacho S., P. O. Box 60 Bis.
Mich., Detroit—Unity Center, Margaret Wood, leader, Room 56, 213 Woodward Ave.; The Higher Thought Assembly, 213 Woodward Ave.; Miss C. C. Ayers, 59 Dexter Blvd.

- Grand Rapids*—Mrs. Fred H. Meyer, 526 North Ave.; Mrs. Ida M. Bailey, 2011 Francis Ave.
- Kalamazoo*—School of Christianity, 211 W. Dutton St.
- Minn., St. Paul*—Unity Center, 1258 Bayard Ave.; Mrs. Leroy Barton, 1884 Lincoln St.
- Minneapolis*—Society of Applied Christianity, 711 W. Lake St.; Rex & Jane Morgan, 1710 Stevens Ave.; Unity and Truth Center, 69 Bedford St., S. E.
- Mo., St. Louis*—H. H. Schroeder, 3537 Crittenden St.; Mrs. J. C. Appel, 2631 Russell Ave.; The Greenbaums, 4916 Washington Ave.
- Kansas City*—Emery, Bird Thayer Co., 11th and Walnut.
- Neb., Lincoln*—Unity Society, 13 N St., Room 502 Fraternity Bldg.
- Omaha*—Metaphysical Library, 794 Kennedy Bldg., 18th and Douglas.
- N. J., Newark*—Newark Truth Center, 435 4th Ave., near Roseville Ave., Roseville Section.
- East Orange*—Lucetta A. Robinson, 33 S. 20th St.
- N. Y., New York City*—Brentano's, 5th Ave. and 27th St.; Goodyear Book Concern, 1400 Broadway; League for Larger Life, 222 W. 72d St.
- Buffalo*—New Thought Society, Mrs. Edward Nichols, 110 Fairfield Ave.
- Ohio, Cincinnati*—New Thought Temple Library, 1216 Mercantile Library Bldg.
- Columbus*—Unity Center, 208 Clinton Bldg.
- Cleveland*—Unity Center, 1247 E. 29th St.; Cleveland Truth Center, 322 Lenox Bldg., Euclid Ave. at 9th St.; Mrs. Frank Ohlman, 11322 Ohlman Ave.
- Dayton*—Dayton New Thought Temple, 30 Davis Bldg.
- Okla., Oklahoma City*—First Divine Science Church, 727 N. Robinson St.
- Tulsa*—R. L. Benedict, 209 S. Phoenix Ave.
- Ore., Portland*—The Metaphysical Circulating Library, 27 Ainsworth Bldg.; The Realization League, 727 and 728 Corbett Bldg.
- Pa., Philadelphia*—Unity Center, 1504 Walnut St.; New Thought Book Shop, Weightman Bldg.; Truth Center, 1328 Walnut St.
- Germantown*—Germantown New Thought Library, 6223 Baynton St.
- Pittsburg*—Ministry of Truth, 610 Arch St.
- R. I., Providence*—New Thought Center, 72 Weybosset St., Room 37.
- Texas, Dallas*—Mrs. E. C. Friend, 311 N. Marlborough.
- El Paso*—May O. Stevens, 209 Mills Bldg.
- Utah, Salt Lake City*—Mrs. A. K. Myers, 639 S. 2d St. E.
- Wash., Seattle*—S. Louise Foulkes, 421 Globe Bldg.; Unity Society, 1924 10th Ave. W.; Raymer's Old Book Store, 1330 First Ave.; New Thought Congregation, 611 Alaska Bldg.; C. F. Lewis, 622 Pike St.
- Spokane*—Spokane Book and Stationery Co., 903 Riverside Ave.; The Church of Truth, corner 6th Ave. and Jefferson St.
- Australia, Melbourne*—Anna Hudson, 145 Collins St.; New Thought Book Shop, 229 Collins St.
- Western Australia, Perth*—Albert and Sons, 180 Murray St.
- Sydney, New South Wales*—Truth Center, Coles' Arcade, 346 George Street.
- Mt. Victoria, New South Wales*—The Truth Center, Sister Veni Cooper-Mathieson.
- Canada, Toronto*—New Thought Alliance, Foresters' Hall, 22 College St.; Mrs. M. Hunter-Jones, 44 Duggan Ave.
- Victoria, B. C.*—Unity Study Class, 600 Campbell Bldg.

England, London—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; C. Maurice Dobson, 146 Kensington High S. London, W.; The Higher Thought Center, 39 Maddox St., W1.
St. Helens, Lancashire—Helen Rhodes-Wallace, 32 Acland Rd.

A COMPLETE LIST OF UNITY BOOKS

Bible, American Revised.....	\$3.50
Christian Healing.....	75¢; \$1.50; \$1.50; \$3.00
Lessons in Truth.....	50¢; \$1.00; \$1.50; \$3.00
Metaphysical Bible Dictionary.....	50¢
Metaphysics of Raw Food.....	\$1.00
Miscellaneous Writings.....	paper 50¢; cloth \$1.00
Question Helps for Lessons in Truth.....	35¢
*Sir Smile-Ups.....	\$1.00
Temple Talks.....	cloth 75¢; set of 5, cloth \$3.00
*Treasure Box.....	50¢
Truth in Song.....	30¢
Walk in the Light.....	paper 50¢; cloth \$1.00
*Wee Wisdom's Way.....	de. luxe \$1.50

A COMPLETE LIST OF UNITY BOOKLETS

†All Sufficiency in All Things.....	20¢
Beaux Arts Series (6 booklets marked †).....	\$1.00
Bible and Eternal Punishment.....	15¢
Consecration of the Room, The.....	25¢
†Directions for Beginners.....	20¢
Faith that Removes Mountains.....	20¢
Finding God.....	20¢
†Finding the Christ.....	20¢
†God's Hand, and Loose Him and Let Him Go.....	20¢
†Giving and Receiving.....	20¢
Helps for Teachers of Practical Christianity.....	15¢
Holy Spirit, The.....	20¢
*In Christ's Garden.....	50¢
†Invisible Resource.....	20¢
Joy and the Way of Attainment.....	20¢
Love: The Supreme Gift.....	50¢
*Love's Roses.....	25¢
Maternity Treatments.....	10¢
Ministry of Holy Mother.....	15¢
Oneness With God, and Neither Do I Condemn Thee.....	20¢
Only Good, and Other Talks.....	25¢
Philosophy of Denial.....	15¢
†Practice of the Presence.....	20¢
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Talks on Truth.....	25¢
Talks to Men.....	20¢
†Trusting and Resting.....	20¢
Truth's Simplicity.....	20¢
Truth Student With Soldiers.....	paper 50¢; flexible cloth \$1.00
Why Baptizest Thou?.....	15¢
†Wealth and Wisdom.....	20¢
*Books and Booklets for children.	

The Unity Beaux Arts Series

Six dainty booklets comprise this series. They are uniformly printed in large clear type on heavy paper, with artistic sepia cover. The name of the series has been taken from the beautiful Beaux Arts cover in which they are bound.

The Unity Press published this series originally for the holidays, as the booklets make excellent gifts and remembrances. We make the special price of \$1.00 for the complete series when ordered at one time, but if ordered separately the price of each is 20 cents. Each booklet is inclosed in a handmade envelope.

DIRECTIONS FOR BEGINNERS IN PRACTICAL CHRISTIANITY

Including a "Six Days' Course of Treatment Instruction" by

CHARLES FILLMORE

"Directions for Beginners" sets forth the fundamental teaching of the Science of Being and Practical Christianity, in Charles Fillmore's individual style, which is always at once deep but simple. Study these "Directions" and learn how to charge the ocean of universal ether about you in such a way as to create a new heaven and a new earth for yourself. The pamphlet is supplemented by a course of mind treatment, including an invocation, affirmation, and denial for each day in the week. Price 20 cents.

GOD'S HAND, AND LOOSE HIM AND LET HIM GO

H. EMILIE CADY

A study of "God's Hand" will lead you to see your every faculty and member as an instrument through which the Almighty carries on his work in the concrete world.

Through "Loose Him and Let Him Go," you can learn to free that dear one who seems to be traveling swiftly the downward path leading to destruction. The author shows you, not only how to calm yourself in the situation, but also how to lift him and hold him true to the shining Christ presence within, at the same time allowing him to express his own self-reliant, independent self. 20 cents is the price.

FINDING THE CHRIST

H. EMILIE CADY

Truth students have come to know that it was the Christ within which made our Master what he was; and he repeatedly told us that our full salvation could be found only in that inner sanctuary—that Holy of Holies—the abiding place of the eternal, living Christ. What greater quest then can one follow than this seeking of the Christ within!

One of our Unity speakers recently made the statement that the most terrifying miracle of which she could conceive was, that we, divine beings, could have strayed so far from the Father's house, and could remain supine, seemingly indifferent to our lost heritage.

Now come these awakened souls, exhorting that we retrace our way back to the inner kingdom, and telling us exactly what steps to follow in order to reach that long-desired state, quickly and happily, without stumbling further along the path. H. Emilie Cady, in the booklet "Finding the Christ," has done this work for us. You can procure the booklet for the nominal sum of 20 cents.

ALL SUFFICIENCY

H. EMILIE CADY

Recognition of the God within as purity, as life, as sustenance, as all things, is the underlying theme of this booklet. In absorbing the rich teaching from its pages, a conviction is borne in upon the soul that life may become for us one prolonged joyous holiday, if we will but let go of our worries and cares, and allow the Spirit of God, which ever moves upon the face of the waters of negation, to comfort us, to feed us, to clothe us, to minister to our every need.

If it were in our power to send you, dear reader, a fortune, we could not do you the service that we are doing when we send you this little booklet for 20 cents.

THE PRACTICE OF THE PRESENCE

JENNIE H. CROFT

Dr. Barnes, an eminent educator, says: "An idea is the most powerful thing in all the universe."

If, therefore, you become possessed of the idea that God is ever with you, a living presence, nearer than hands and feet, you will no longer fear anything, you will no longer lack health or support; because the vibrant, pulsating throb of God's own life, which is really your life, will weave about you the impenetrable garb of protection, open for you

the flood gates of inrushing Divine Energy, and draw forth for you from the invisible ethers all that you can possibly need or desire.

Would you learn how to invite this sacred presence, and how to abide therein? Grasp at the present suggestion, and don't let the sun go down before sending for "The Practice of the Presence." The little sum of 20 cents will bring it to you by return mail.

TRUSTING AND RESTING

H. EMILIE CADY

Not long since, one worker in the Unity offices was overheard saying to another: "When I begin to feel the pressure of work or get a sense of heavy responsibility, I reread reliable little 'Trusting and Resting,' and all at once, the burden is shifted, and I again go about my duties light-hearted and free from care." One *can*, by a few moments of reading in this tried and tested booklet, loosen the tension and placidly rest in that "living trust."

The author reveals to us just how God will work for us when we open the way for him to do so, and she makes plain to us how easy it is to prepare ourselves so that the Infinite One may find his opportunity in us, individually.

The natural impulse is to say "priceless" when speaking of such a helpful effort as "Trusting and Resting" has proved to be. Then it appears almost absurd to write the words 20 cents; but, nevertheless, this is the sum which will bring you the booklet.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries that the Silent Unity "Class Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in May Unity Magazine:

CLASS THOUGHT

Held daily at 9 p. m.

May 20 to June 20, 1920

Jesus Christ, yesterday, today and forever, God's perfect idea of man, restores me to health and wholeness.

PROSPERITY THOUGHT

Held daily at 12 m.

May 20 to June 20, 1920

Prosperity is my inheritance from the Father, and my sufficiency in all things.

Literature that Teaches Practical Christianity

THE ONLY GOOD AND OTHER TALKS

By CHARLES FILLMORE

Years ago, when Charles Fillmore was writing under the name of Leo Virgo, this series of "Talks" was published. While he has since written numberless articles, tracts, and booklets, besides his masterpiece, "Christian Healing," it is safe to say that never did he bring a fresher enthusiasm and a clearer insight to his work than in those early days.

The first essay, "The Only Good," brings out the importance of using good judgment in the handling of ideas. Since ideas are the most dynamic and formidable of things, and since we are now studying the judgment faculty, it might be timely to read this booklet.

Besides "The Only Good," other subjects in the collection are "The Ministry of the Word," "Ye Must Be Born Again," and "Intelligent Substance."

The booklet is plainly but substantially bound. Price, 25 cents.

METAPHYSICAL BIBLE DICTIONARY

Compiled by R. C. DOUGLASS

An interpretation of the symbolical meaning of Scriptural names. Note the author's introductory words: "In presenting to Bible students a dictionary of Biblical names of persons and places, with definitions involving their spiritual and metaphysical signification, we are aware that we are entering a field comparatively untrodden in modern Scripture study, yet a field where lie concealed mines of wealth in spiritual truth."

Earnest students of the Scriptures are becoming dissatisfied with the "unthinking literalism" of the past. This metaphysical Bible Dictionary, then, is an effort to supply the demand for the inner meanings which enlightened souls intuitively know to exist in the Sacred writings.

This work is indispensable to Biblical students in general, to Unity study classes, and to those who regularly use the International Sunday School Lessons. Heavy paper cover, 50 cents.

LESSONS IN TRUTH

By H. EMILIE CADY

The twelvemonth lately passed, was a banner year for our beginner's textbook; over 20,000 copies sold, being the record for 1919. This means that at least 20,000 persons have been showered with the baptism of light from its illumined pages. And when we consider that each volume probably found several readers, and that each of these readers is the center of a sphere of influence, we can just begin to estimate the good accomplished by the publication of this one book.

Now that the fame of "Lessons in Truth" is spreading even abroad, among thousands of advanced thinkers, can you remain satisfied without a copy of this truly great teacher in your possession?

A heavy, serviceable, brown paper cover, comes at 50 cents. Some prefer a dainty French blue paper pocket edition, which is also 50 cents. A substantial green cloth binding, gilt edged, with title stamped in gold, sells for \$1.00. Then we have a very good looking flexible cloth edition, but suitable for hard usage, which can be obtained for \$1.50. Our de luxe edition of "Lessons in Truth," is a delight to the eye and to the touch. The volume is small, pocket size, bound in keratol, printed on very thin bond paper, with gold edges and lettering. \$3.00 is the price.

TALKS ON TRUTH

By CHARLES FILLMORE

Some persons profit more by taking their Truth teachings a little at a time. For these, we recommend the four essays, entitled "Talks on Truth." One of the articles, named "The Development of Divine Love," is especially timely now that we are all studying the twelve faculties.

In this treatise, we are shown that love must be guided by right thoughts, free from fear; and that strength and judgment are determining factors in making love safe in the hands of man. That is, there must be an even balance of the four faculties,—faith, strength or power, judgment or discrimination, and love, to form the foundation of a harmonious body and mind.

We know that a perfect alignment with love would place us at once as supermen and superwomen of the New Race. Then let us all study this booklet which points the way. Plainly but strongly bound; 25 cents.

PURE REASON AND HONEST LOGIC OF PRACTICAL CHRISTIANITY

By CHARLES FILLMORE

Now that interest in the healing work bids fair to become general in the churches, we'll often be asked to give a reason for the faith that is in us. And it may become our blessed privilege to help many a one over the stony places. Regarding this healing question, the author says: "All sin, sickness, trouble, war, poverty, disease and death originate in the mind; they can be permanently healed only by regulating that point of departure."

The treatise under consideration begins with Primal Cause, and by a series of logical deductions, establishes the principles upon which Practical Christianity rests. It postulates the basic statements, which are the foundation stones of all the religions of the world—God is Good, God is Spirit, God is Life, God is Intelligence, God is Strength, God is Health,—never swerving from these, in the face of all contrary appeal to the senses.

This booklet will tone up your mental processes. It is constantly growing in demand, and there's a reason. Like all the Unity booklets, the binding is neat and substantial. Envelope to match. Price, 20 cents.

FAITH THAT REMOVES MOUNTAINS

By SOPHIA VAN MARTER

"A soul that can be so conscious of its union with God that it rouses its own divinity, can bring anything to pass."

Think of it, *anything!*

Before you finish reading this essay, you feel that you must transcend your ordinary self in accomplishment, so charged are you with the dynamic power of the awakened faith within you.

"I believe; help thou mine unbelief!" were words spoken by a struggling soul. If you take the teachings of this "Faith" booklet to heart—and you can't help doing so—you will become so thoroughly established in your God power that no vestige of doubt can possibly remain.

Mrs. Van Marter writes in an easy conversational style. Just sit down with her a while, and catch the spirit that will enable you to achieve something out of the usual. Then write us about it.

Handsomely bound, heavy blue paper, decorated in gold. Envelope to match. 20 cents only.

TALKS TO MEN

By A TRUTH STUDENT

There are a few outstanding questions before the world today; and, of these, the one treated in this booklet, is foremost. It is the most vital of all subjects, lying at the very root of individual and family life.

Shall we continue to ignore it, or shall we be in the advance guard of the new era now dawning?

The title of the booklet suggests the contents; but only a perusal can give the reader the last word, spoken by metaphysical students, on the subject.

"Talks to Men" is reaching large numbers of people, helping to raise the standard of domestic life, as hundreds of homes are enjoying its regenerating influence. Send for copies for your friends. Price, 20 cents.

THE BIBLE AND ETERNAL PUNISHMENT

By A. P. BARTON

A manifest interest in this subject, notwithstanding the enlightenment of the age, prompts us to remind our readers that we publish a little booklet which gives the real significance of the original words which have been mistranslated into "hell," "devil," "everlasting," "eternal," "torments," etc.

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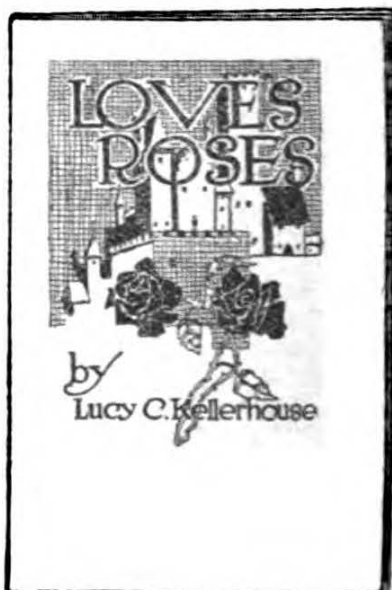
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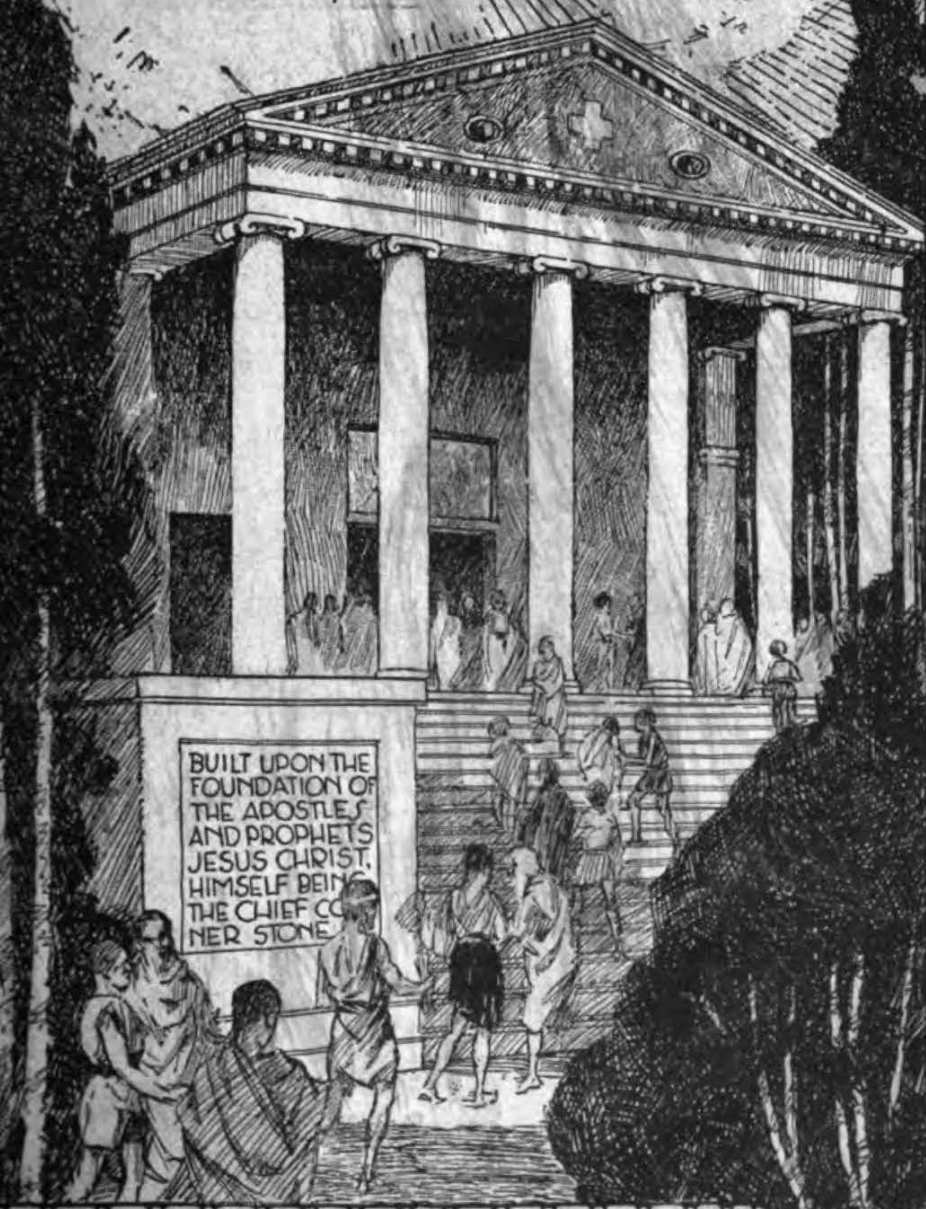
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EMERSON



UNITY



MAY, 1920



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UNITY

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WORK OF THE IMAGINATION IN RE-GENERATION

CHARLES FILLMORE



HERE has been much speculation about the method Jesus used to impart spiritual understanding to his disciples and others of the early Christians who were wonderfully illumined. It is true that the twelve disciples had his personal instruction, but it was apparently preparatory only; the thorough training was to follow. The promise was that the Spirit of Truth should, in the name of Jesus, come as teacher, guide, and instructor. Jesus did not say how the Spirit would guide and teach those who believed in him; this we gain from their experiences in the new school of life to which he introduced them. It is very clear, however, from their history as given in Acts, that they needed further instruction in the science of the soul.

It is possible to impart Truth through direct inspiration, but this requires a development of mind superior to the average, and Jesus sought converts in every walk of life. So, we find that the simple and universal interchange of intelligence in visions and dreams was adopted as an important avenue through which the believers were instructed and called together, in fact the greater part of the work of the early church was carried forward by this means.

Paul was converted by a vision. Jesus appeared to him in person, and rebuked him for his persecution of the Christians, and told him that he had a work for him to do, and gave him explicit directions about his future movements. There was, in reality, nothing visionary about this experience. It was practical from start to finish, as shown by the text, which, in part, is as follows:

"And as he journeyed it came to pass that he drew

nigh unto Damascus: and suddenly there shone round about him a light out of heaven: and he fell upon the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest: but rise, and enter into the city, and it shall be told thee what thou must do. And the men that journeyed with him stood speechless, hearing the voice, but beholding no man. And Saul arose from the earth; and when his eyes were opened, he saw nothing; and they led him by the hand, and brought him into Damascus. And he was three days without sight, and did neither eat nor drink."

Those who look to the Holy Spirit for guidance find that its instruction is given to all who believe in Christ, and they are often drawn together by direction of the inner voice, or by a dream, or by a vision. Paul needed help to restore his sight. The brightness, or high potency of Jesus' glorified presence, had confused his intellectual consciousness, and this brought about blindness. He needed the harmonious, peace-giving power of one who understood the inner life, and this was found in a certain disciple living at Damascus, named Ananias. The Lord said to him in a vision:

"Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus: for behold he prayeth; and he hath seen a man named Ananias coming in, and laying his hands on him, that he might receive his sight. But Ananias answered, Lord, I have heard from many of this man, how much evil he did to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call upon thy name. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel: for I will show him how many things he must suffer for my name's sake. And Ananias departed, and entered into the house; and laying his

hands on him said, Brother Saul, the Lord, even Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight and be filled with the Holy Spirit. And straightway there fell from his eyes as it were scales, and he received his sight; and he arose and was baptized; and he took food and was strengthened."

The Lord's appearing to Paul, and the conversion of the latter, is considered one of the great miracles of the Bible, and the experience of Ananias is seldom referred to. Yet, we are told in this text that the Lord appeared to Ananias and talked to him, just as he did to Paul, and there was apparently no difference in the real character of the incidents, except such be found in the mental attitude of the participants. Paul was antagonistic and full of fight. This mental resistance brought about the shock which, to those standing by, sounded like thunder. Ananias was receptive and obedient; he doubtless had received this sort of guidance many times. From the text we readily discern his spiritual harmony. He knew the reputation of Paul, and protested against meeting him, but the Lord explained the situation and assured him that it would be all right, and so it turned out.

Disciples of Jesus in this day, who are obedient and receptive, and who believe in the presence and the power of the Master and the Holy Spirit, are everywhere receiving these visions and dreams, and are being drawn together and are helping one another to recover from the discords and inharmonies of life. Never before in the history of the race has there been so great need of spiritual instruction as now, and this need is being met by Jesus and his aids in a renaissance of early Christianity and in the methods of instruction then and there inaugurated.

Spirit imparts its ideas through a universal language. Instead of words and phrases as used in ordinary language, the idea is formed and projected in

its original character. We call this system of transferring intelligence, symbolism. It is the only universal and correct means of communicating ideas. For example: If one wished to tell about a procession he had seen, and could mentally picture it so that others could see it, how much more complete the communication than descriptive words. The fact is that the mind formulates into thought images every idea that arises in it, and then tries to express it in language, which is nearly always inadequate. The French say: "Words are invented to conceal ideas." As the early disciples of Jesus had to learn that the symbol represents the idea rather than the thing, so modern disciples, following along the same line of instruction, should not allow the intellect to materialize their dreams and visions, and although they may be puzzled like Peter, subsequent events will bring to them a clearer understanding and application of the lesson.

In the tenth chapter of Acts, we read, "Peter went up upon the housetop to pray, about the sixth hour: and he became hungry and desired to eat: but while they made ready, he fell into a trance; and he beholdeth the heaven opened, and a certain vessel descending, as it were a great sheet, let down by four corners upon the earth: wherein were all manner of fourfooted beasts and creeping things of the earth and birds of the heaven. And there came a voice to him, Rise, Peter; kill and eat. But Peter said, Not so, Lord; for I have never eaten anything that is common and unclean. And a voice came unto him again the second time, What God hath cleansed make not thou common. And this was done thrice; and straightway the vessel was received up into heaven. Now while Peter was much perplexed in himself what the vision which he had seen might mean, behold, the men that were sent by Cornelius, having made inquiry for Simon, who was surnamed Peter, were lodging there. And while

Peter thought on the vision, the Spirit said unto him, Behold three men seek thee."

Peter was still bound by the Jewish teaching that there was no salvation for any except those of his faith, and this vision was to break the bondage of such narrowness and show him that the Gospel of Jesus Christ is for all people. The Lord had already instructed Cornelius, the Roman soldier, in a vision, that he should send certain of his servants to Joppa and fetch Peter to Cæsarea, for their baptism.

Some advocates of flesh eating make the mistake of giving a literal interpretation to Peter's vision, holding that the Lord commanded him to kill and eat "all manner of fourfooted beasts and creeping things of the earth and birds of the heaven," and that God has cleansed them and thus prepared them for food for man. If this view of the vision should be carried out literally, we should eat all four-footed animals, skunks and all the creeping things, and all birds of the air, including vultures. We know, however, that this was to be taken in its symbolical meaning. Peter was to appropriate and harmonize in his inner consciousness all thoughts of separation, all uncleanness and impurity, narrowness, selfishness,—those thoughts in the mind that bring diversity and separation.

We have within us all the propensities and savagery of the animals, bound in the cage of the subconscious. In the regeneration these are brought forth, and a great reconciliation takes place. We find that there is really nothing unclean, except to human consciousness. In the original creative idealism of Divine Mind, everything was made perfect and sanctified and pronounced "very good." But God did not tell man to eat everything because it was good in its place.

"And God said, Behold, I have given you every herb yielding seed, which is upon the face of the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food."

When man has regenerated and lifted up the beasts of the field, he will carry out the injunction given to the original Adam and name them *good*.

Man's body is the sum-total of the animal world, because in its evolution it has had experience in nearly every type of elemental forms. These memories are part of the soul, and they come to the surface sporadically in the unregenerate. Sometimes whole nations seem to revert from culture to savagery without apparent cause. But there is always a cause. These reversionions are the result of some violent wrenching of the soul, or a concentration to the exclusion of everything else, upon a line of thought out of harmony with Divine Law. When the soul is ripe for its next step in the Upward Way, a great change takes place, known as regeneration. Jesus referred to this when he said to Nicodemus, "Ye must be born anew." In one of its phases, the new birth is a resurrection. All that the soul has passed through has left its image in the subconscious, wrought in mind and matter. These living entities are set free in the regeneration, and man sees them as part of himself. In his "Journal," George Fox, the spiritually minded Quaker, says:

I was under great temptations sometimes, and my inward sufferings were heavy; but I could find none to open my condition to but the Lord alone, unto whom I cried night and day. I went back into Nottinghamshire, where the Lord shewed me, that the natures of those things which were hurtful without, were within the hearts and minds of wicked men. The natures of dogs, swine, vipers, of Sodom and Egypt, Pharaoh, Cain, Ishmael, Esau, etc. The natures of these I saw within, though people had been looking without. I cried to the Lord, saying, "Why should I be thus, seeing I was never addicted to commit those evils?" And the Lord answered, "It was needful I should have a sense of all conditions, how else should I speak of all conditions?" In this I saw the infinite love of God. I saw also, that there was an ocean of darkness and death; but an infinite ocean of light and love, which flowed over the ocean of darkness. In that also I saw the infinite love of God, and I had great openings. As I was walking by the

steeple-house side in the town of Mansfield, the Lord said unto me, "That which people trample upon must be thy food." And as the Lord spake he opened to me, that people and professors trampled upon the life, even the life of Christ was trampled upon; they fed upon words, and fed one another with words; but trampled under foot the blood of the son of God, which blood was my life: and they lived in their airy notions talking of him. It seemed strange to me at the first, that I should feed on that which the high professors trampled upon; but the Lord opened it clearly to me by his eternal Spirit and power.

In the regeneration man finds that he has, in the part of his soul called the natural man, animal propensities corresponding to the animals in the world without. In the pictures of the mind, these take form as lions, horses, oxen, dogs, cats, snakes and the birds of the air. The visions of Joseph, Daniel, John and other Bible seers, were of this character. When one understands that these animals represent thoughts, working in the subconscious, he has a key to the many causes of bodily conditions. It is clear to him that these prophets of old were using symbols to express ideas, and in order to interpret these symbols, he knows the necessity of finding what each represents, in order to get the original meaning.

According to Genesis, the original creation was ideal, and through man the ideals were given character and form. Adam gave character to all the beasts of the field, "and whatever the man called every living creature, that was the name thereof." To the spiritually wise it is revealed that when man is fully redeemed, he redeems and purifies and lifts up the animals in himself. The animal world will go through a complete transformation when the race is redeemed, and as Isaiah says, "The wolf and the lamb shall feed together, and the lion shall eat straw like the ox." Some even go farther than this, and say that in the millennium there will be no necessity for animals; that they are, in reality, the dissipated forces of the human family, and

when those forces are finally gathered into the original fount in the subjective, there will be no more animals in the objective. In this way man will be immensely strengthened and a certain connection will be made between the so-called material and the spiritual.

It will be found when the faculties of the mind are understood in their threefold relation, Spirit, soul, body, that every form has its origin in the imagination. It is through the imagination that the formless takes form. It is well known that the artist sees in mind every picture that he puts upon canvas. So, man and the universe are a series of pictures in the mind of Being. God made man in his "image and likeness." Man, in his turn, is continually making and sending forth into his mind, his body, and the world about him, living thought-forms embodied and endued with his whole character.

These images are formed in the front brain, and clothed upon with substance and life drawn from sub-centers in the body. Very intellectual people, concentrating the intensity of their thought in the head, fail to connect with the substance, life and love centers in the body, and their work, although it may be very brilliant, lacks what we term, "soul." The thought creations of this type are transitory and seldom live beyond their day. Where the thought-form and its substance are evenly balanced, the projected idea endures indefinitely. Jesus was a man thoroughly conversant with this law, and every idea he clothed has lived and grown in wisdom and power in the minds of those who make union with him in faith and spiritual understanding. He said, "Heaven and earth shall pass away: but my words shall not pass away."

Among the disciples, Bartholomew represents the imagination. He is called "Nathanael" in the first chapter of John, where Jesus saw him under the fig tree, the inference being that Jesus discerned Nathaniel's presence before the latter came into visibility. This would indicate that images of people and things are

projected into the imagery chamber of the mind, and that through giving them attention, one can understand their relation to outer things. Mind readers, clairvoyants, and dreamers have developed this capacity in varying degree. Where consciousness is primary in soul unfoldment there is confusion, because of lack of understanding of the fundamental law of mind action. Forms are always manifestations of ideas. One who understands this can interpret the symbols shown to him in dreams and visions, but lack of understanding of this law, makes one a psychic without power. Joseph was an interpreter because he sought the one creative Mind for guidance. "And Joseph answered Pharaoh, saying, It is not in me: God will give Pharaoh an answer of peace." When Pharaoh told him the dream about the fat and lean kine, Joseph at once gave the real meaning, showing that he understood the metaphysical law. The early Christians had understanding of this law, and through it they were saved, as was Paul when Jesus stood by him, and told him that he should not be afraid. "The Lord stood by him, and said, Be of good cheer: for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome."

The same law is in existence today, and can be used more effectually by the reincarnated disciples, because mind and its modes of action are now better understood. The Spirit of Truth projects into the chamber of imagery pictures that rightly understood, will be a sure guide for all people who believe in the omnipresent Mind. Everybody dreams, but the great majority do not attempt to interpret the handwriting on the walls of the mind, or they take their dreams literally, and because they do not come true, they consider them foolish. Through ignorance of the law with which imagination works, man has made it to be a byword. We look upon imaginary things as trivial things, yet we know that through the imagination we can produce wonderful changes in the body. Studying this law, we find that

the character of both soul and body is determined by the imagination and its associated faculties. Paul referred to this power of the imagination when he wrote, "But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit."

IMAGINATION

E. V. INGRAHAM



GENERAL opinions concerning this faculty of mind cover a very wide range. They vary from utter contempt or disregard of its function, to the profound belief that it is absolutely essential to human progress. This variation of opinion is doubtless due to the many ways in which this faculty functions. It may, therefore, be profitable for us to consider it in its different phases.

Most people are in the habit of considering this faculty in its common or undisciplined form—that state in which it makes mountains out of molehills, goblins out of darkness, fears out of uncertainties, and disasters out of trifles. This does not give one a true understanding of its possibilities, for any force, when trained, may become a valuable factor in one's attainment. Yet in studying even the undisciplined imagination, we may gain some knowledge of its power.

The following incident, related by a personal friend of the writer, well illustrates the power of the undisciplined imagination. The incident took place during the American Civil War. This friend was an enlisted soldier who saw a great deal of service. Equipment in those days was not as complete as it might have been, and it was not always possible to serve the men with cooked food. This friend had a particular liking for fried ham and bacon. He therefore added a frying

pan to his equipment. He strapped the pan upon his back with the rest of his outfit, but in such a conspicuous place that it became the target for remarks, as well as for sticks, stones, bayonets, etc. From this unpleasant situation he found escape by placing the frying pan under his shirt and directly over his abdomen. In battle one day, a bullet struck the frying pan with a loud "bang." He assumed that the bullet went on through the pan into his body, but determined to fight while he could stand up, so on he went. He felt the flow of warm blood over his abdomen, down his limbs and into his boots. He kept on very well until he felt the blood begin to gush up between his toes. This was too much for him, and he fell with a shout to his comrades, "I'm shot!" Some of them came to his rescue, and after an examination it was found that the bullet had flattened against the bottom of the frying pan and that there was not even a scratch upon his body, much less any blood. After he was told the truth about it, he quickly recovered and rejoined his comrades in battle. He survived the war and became the head of the business department in a university of prominence. The point to be remembered is that the effect of the incident, up to a certain point, was very much the same as if he actually had been shot. Had he not learned the truth, the supposed accident doubtless would have proved fatal. Experiments have proved that similar mental impressions have been followed by fatal results.

This may sound strange to one not familiar with the power of imagination, but proof of its truth can be found in the daily life of nearly every one of us. Imagination is always playing some sort of trick upon us, and until we develop a certain amount of control over it, we will continue to be under its dominion to some degree.

But the undisciplined mind does not always deal in unpleasant things. Mind is eternally active, and unless given definite standards along which to act, it will con-

jure up something. Sometimes it will run unrestrained in pleasant fancies and daydreams, when one's thought and energy should be devoted to daily tasks or to development. Pleasant fancies and daydreams are all right in their places, but we must develop the ability so to direct our minds that we dream when it is time to dream and act when it is time to make our dreams come true.

If one's general habit of life is at all morbid, the imagination conjures up morbid ideas; it pictures all sorts of gruesome and undesirable situations. This is a rank perversion of a creative energy which might otherwise be used as a constructive force in one's life.

The fantastic or gruesome tendencies of man's imagining power have no part to play in the mental activity of one who has learned the value of the imagination and how to use it. To such a one, it is known and used as the very pattern maker of his entire life.

Man is a producer, and every producing enterprise must have its pattern or formulating department. It is upon this department that the general character of the finished product of the institution depends. If there is any interest in maintaining a superior product, the pattern department is kept to the standard in every detail. In man, this is the work of the imagination, and whatever is imaged in consciousness sooner or later comes out a finished product, expressing all the characteristics of the image. Therefore in man, as in an institution, this image making must be carried on under intelligent direction and in accordance with certain accepted standards. If the product is to be changed, the change must first be made in the patterns.

Many people err in believing that the greatest efficacy of the imagination lies in the gaining of certain mental pictures of things and surroundings, and then by steadfastly keeping this picture in mind, bringing the thing or condition into appearance. While this method may produce certain results, we do not see it as the

highest use of this faculty, and it often results in the discovery that the thing or condition does not convey the satisfaction anticipated.

The full appreciation of this faculty comes through the realization that it is the form producing element in every detail of one's life. Its vital function is not so much in visualizing things specific or general, as in formulating right thoughts. Conditions and things of all sorts are merely the outpicturing of certain group thoughts. If we confine ourselves to the specific effect, we are not building in the ground work of ideas of which it is composed, and it becomes a mere castle in the air. Should it come into manifestation without this foundation of ideas, the weight of the thing is made to rest upon the individual, and he has thereby added to his burden. When one knows that the responsibility of every manifestation rests upon ideas underlying it, he will have no responsibilities except those involved in changing certain mental concepts and developing certain others; conceding, of course, that these new mental concepts must be followed by action.

It may now be readily understood that the most important work of the imagination is in the forming of ideas, because it is by virtue of its formative power that ideas are constructed at all. It is the faculty of mind which gives final character, quality and degree to every idea that functions in the mind of man. It is true that both faith and judgment enter into the form making process, but the process as a whole we call imagination. This process is extended into groups of ideas which form centers of consciousness, and these in turn result in certain manifestations. Many manifestations of varied character constitute the man and his world. No appreciable or permanent change will be made in the man or in his world until the underlying structure in his consciousness is changed.

Perhaps we can better understand the extent to which the imagination works if we study the develop-

ment of some common thing in our world: the automobile, for instance. At first thought, this suggestion does not convey more than a general impression, but when one's attention is called to the fact that about fifty thousand distinct manufacturing operations are required to produce the average automobile, we begin to comprehend more of its intricate character. When we think of the millions of dollars, of the men and the institutions required in its production, we begin to realize the immense field involved in the one word "automobile." All the things mentioned, and many more, are absolutely necessary to the completion and success of the finished article.

Every outer manifestation is the result of many lesser forms, all correlated according to certain principles, and back of each minute part is an idea from which it is patterned. To be a perfect manifestation, every lesser part must be complete in itself, and must be incorporated into the structure according to the general plan.

We can then readily see why it is necessary that we have more than a general picture in our minds of certain things or conditions which we wish to "demonstrate." First of all, we must discover what kind of ideas they represent, and then set about filling our minds with ideas which the desired result or general condition characterizes.

To illustrate just what we see in this connection, let us give a specific proposition. Let us suppose that one is desirous of demonstrating prosperity. Immediately the majority of people will think of lots of money, while in reality money is but a very small part of prosperity. However, as money is our symbol of prosperity, let us analyze it and see just what sort of ideas underlie it. First of all, it is not provision, but through it we acquire provision in the material world. It represents provision. Considering money in this light, man instantly gets away from the idea that it is money he wants; he under-

stands that it is provision he desires. He wants a supply for his every need. Then, what and where is this supply? The Scriptures say that man shall not live by bread alone but by every word proceeding out of the mouth of God. A word is only a formulated thought. Man's supply would naturally be in the source from which he himself came. Inasmuch as he comes from God, the source of supply is God, that is, God as the creative Word, referred to in John 1:1-3.

If we accept the line of reasoning suggested in the foregoing paragraph, we must logically conclude that what man really wants is a consciousness of God as his supply. This is a beginning point for every one who is desirous of manifesting a greater supply for his earthly needs, regardless of what they may be. Furthermore, he can begin immediately to acquire this prosperity, because he has all the means at hand by which to formulate that which is fundamental to supply.

Just as the automobile is composed of many parts and back of each part an idea, and as it is the accumulation of ideas and parts which make up the automobile, so is man's supply composed of many parts, each part having back of it an idea. Our first work is the forming in consciousness of ideas which correspond in nature to the Truth about man's supply. The Truth about this is that God is the abundant supply of man's every need of wisdom, life, substance. As thought upon thought of this nature is built into his structure, soon a definite consciousness is formed, and this consciousness becomes the basis of his living. He thinks to definite purpose, and action to definite purpose follows, producing definite results. Man, idealizing abundance in the consciousness that God is his supply and support, works with new incentive, new wisdom, and his whole outlook is broadened; his capacity is increased, and the results give evidence of his spiritual income. Thus the image of "supply" has been understood, traced back to its source, built part by part into consciousness; this con-

sciousness eventually becomes the pattern of our acts, and our acts bear fruit worthy of a Divine Ideal—the image and likeness of a Divine Ideal visibly manifest in our affairs. “God is my supply and support,” is therefore the beginning and the fullness of prosperity.

This is a good illustration as to the logical way to go about any demonstration. The thing of importance is the building of every phase of life upon a more substantial basis than heretofore. Every thought which is allowed to remain in our minds must have a direct relationship to God-Mind, and must fit into the great ideal which God has for all his creation. When this is done, the manifest man in all his different departments will be abundantly supplied. The constant inflow of Divine Ideas of Supply will quicken outer avenues and open new channels of service, until every need is wholly satisfied.

When we have become accustomed to reaching into the great Mind of God for the patterns upon which to build our daily lives, we will have expanded the functions of our own imaginations to correspond with the Divine Plan, and will bring into manifestation the Divine Image and Likeness in which we were created in the beginning.

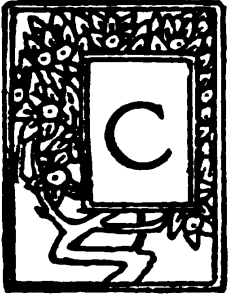
CREATED MAN

And God said, Let us make in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. And God created man in his own image, in the image of God created he him; male and female created he them.—*Genesis 1:26, 27.*

And as we have borne the image of the earthly, we shall also bear the image of the heavenly.—*1 Corinthians 15:49.*

IMAGE—LIKENESS

IMELDA OCTAVIA SHANKLIN



CREATION is the result of ideas taking form in God-Mind. The ideas in God-Mind impinge on the consciousness of man as thoughts. Creation is spiritual, but the creative idea is translated by man into objective or sense concepts. So, while creation is innately formless, it appeals to man principally in outline, characterized by density, temperatures, color, etc.

The idea at the heart of creation is the image and likeness of the Creator. Projecting the Image-Likeness in the sixth creative activity, is the culminating triumph of the Creator. Even God-Mind cannot extend beyond itself, and it makes its supreme effort in that final outpushing which projects itself in dual role. As it moves in the creative processes, it recognizes itself as both form and substance. The movement is the Word, which gives shape, the Image. The recognition of Substance infills the shape, thus forming Likeness. In the six-day labor, the Image precedes the Likeness, moving in progressively higher creations, until it reaches its climax in Image-Likeness.

Both God and man are under the law of cause and effect. Wherever mind works, it makes its outline, and substance infills simultaneously. Or it may be said that the outline encompasses substance, and that substance is modified by the nature of the outline. Substance composes an orange, also a potato, but it has been acted upon by different conceptions.

Image projecting, being the farthest outpushing of mind from the center, is the first act of mind seeking to return to the center. Image making is therefore the earliest art in life.

Sullen, wary beast-men, living in caves, their survival

depending on resourcefulness of brute ingenuity directing brute strength, work out crude designs of their beast-deities upon the rocky walls of their domiciles. The Image haunts them; they sense the veiled flash of memory in their otherwise shuttered mentalities; they strain toward the fair thing which from some inconceivably remote point of being, draws them to itself. Their great need is to fix the fair thing in their hearts, that it may glow before their mental eyes when in the danger of hand-to-hand grips with more beastly beasts than themselves; when through the long dark watches of a lampless night the black shades of ignorance and superstition would otherwise crowd between them and the fair thing, so remote, so often dim, so poignantly dear. They draw the outlines which are surpassingly beautiful to their hungry eyes and inexpressibly satisfying to their hungry hearts. It is their sincere tribute to their unknown God.

The first effort of a child with paper and pencil, is a picture, an outline of some object visual or mental. To all but him, the lines are meaningless, uncertain tracings of an uncertain hand propelled by an uncertain thought. When he tells his mother what the picture is, she, through sympathetic love, can see the accuracy of the work. But even though the mother should forget, the child remembers; to him the lines form a true picture, a clear-cut image of what he would delineate. To others they lack likeness; they lack substance; they lack similarity. But the image drawn by the child speaks to the child, and is an interpreter to the God within of the child's tribute to the everlasting Image-Likeness.

The image tracing of the troglodyte and the pictures drawn by the baby are as true to the subjects of their sketches as are our mental images to the fullness of God.

Image is imitation.

Likeness is state or quality of being like.

An image may be an outline, a hollow cast, an effigy in pulseless material.

A likeness is always itself. It is *like*; of the same quality; not spurious.

Thoughts have mental shape. The audible word has mental shape. An act puts the pressure of its mold on the etheric stuff.

All images are first mental. The troglodyte makes an outline of his deity, and fills the mental space between the lines with attributes such as he himself possesses, but in greater measure and effectiveness. As he makes headway on the return trip to the center, he arrives at the pagan stage. In this, he carves or molds his images, and increases the range of deific power. Farther along, he constructs rituals. Not at any time does he worship these works which he had made. He worships through them. They are boundaries that encompass his soul, but they are boundaries that automatically widen with his progress. The image he forms is a mediator, and a mediator he must have until he reaches the Jesus Christ development. He is not a sinner in this respect. He is doing the best that he can do, and God asks no more of him.

"Thou shalt not make unto thee a graven image," is a command that applies as much to the man whose God is made of attributes as it does to the man whose tribal god effects a *coup* against the god of another tribe. In the common thought exercises, we can manipulate the etheric stuff and be guiltless before the law, if we make purity to be the directive agent in our mentations. When we turn attention to the Deity, the mind must be open, suspending its image-forming activities, that we may not picture God. For of a truth, if I say, "My God smites my enemy and protects me," I have drawn two outlines. The first picture is of an avenging sword thrust out; the second is of a protecting shield flung up in front of me. If I omit the first picture but draw the second, I have a more lovable God, but

nevertheless I am making images. If I hold myself in the relation to God that space bears to the ether, I have abandoned image-making; I have kept the law; I have been infilled with God.

The picture of the thrust out, avenging sword, is not a sin in the heart of man. It is necessary while he uses it, and what is necessary in our fealty to the unknown God is granted us by the God whom we are learning to know. The protecting shield, although an image, is not sin. It is an indispensable, and our God smiles upon the indispensable. Moses spoke prophecy as well as command, when he said "Thou shalt not make unto thee a graven image," foreseeing the time when we should no longer need the image to help fix our wavering attentions. The command feature of the declaration tells us to release the cruder image for the more sublimated form of the idea. The troglodyte does not think of his tracing as an image; they constitute a reminder. The pagan does not look upon his joss as an image; it is the focus of an idea. The Christian thinks he does not make images, but he does. He speaks of Substance as a storehouse and of God as a physician. "Thou shalt not." The development is coming in which we shall be so blended with God that images will be impossible to our satisfied mentalities and souls.

No one attains to his masterpiece in his first trial. God does not; man cannot. God makes five efforts, projects himself through five degrees of expression before he is ready to achieve the success of the sixth—the Image-Likeness. The degrees within the degrees have not been computed. Man has six degrees to accomplish, with their incomputable interdegrees.

Image is masculine.

Likeness is feminine.

The Divine Order is discernible here. The Image is the form of the creative Word. The Likeness is the Substance of the Word. The Word is the outline, the pattern; the Substance is the infilling, the material. In

the divine creation, there are no empty forms, no hollow appearances. Each image is rounded with the rich beauty of the heavenly fullness.

The command feature of the Sinaic announcement cannot apply to the Likeness. Such an order would be superfluous; man cannot make a likeness of God. There is but one Likeness, and that Likeness is God. Thoughts may jostle each other in a bewildering complexity; they may welter in a chaos of contradictions, but Substance is always itself.

The Image-Likeness is the triumph of creation, and the Likeness is the crown of the Image. The Likeness exists of itself; thought cannot alter it in any respect. The Image depends for existence on mind action; it fluctuates as mind action fluctuates.

Materials for plant form are held in the terrestrial elements. They do not depend for being on the seed which is cast into their midst, but the seed depends upon them, and must have their body-forming properties to work upon if it gives its idea an outline.

The Image is *I Am* in motion. The Likeness is *I Am* quiescent. The Image is dependent. The Likeness is self-existent. Being self-existent, the Likeness is absolute. We coincide with its nature by ceasing to form images.

The imaging activity decreases in diversity and increases in potency as we practice suspension of thought in order to receive wisdom. To hold the mind in leash, permitting it to function in thought only when thought is actually demanded for the occasion, is to augment the power and to refine the quality of thought when we are called upon to formulate or decide.

The conditions of time life make some imaging unavoidable. But most minds are a riot of forms, disorderly forms, indistinct and confusing. To obliterate unnecessary images is to give prominence to necessary ones. Cessation from thought at intervals clears the way for better thoughts; it impregnates the permitted

thoughts with the quality of God-Mind. Resting from image making is the opening we give God to infill us with his likeness. Therefore,

I keep my mind free from images, that I may receive Thy likeness.

IMAGINATION

[This article appears as Lesson Nine in "Christian Healing," by Charles Fillmore. We are giving it to our readers in this form, because of its excellent presentation of the theme which predominates in this issue of Unity.]



THE TEACHING about the things of the Spirit is said to be mystical. The reason of this is that man has not come into consciousness of the many faculties necessary to comprehend Spirit. Victor Hugo said, "There are no occult or hidden truths; everything is luminous with mind." So we find in the study of Truth that what is called mysterious and occult is simply a range of facts that man has not yet explored. When he expands his mind and takes in a larger horizon, he sees the relation of a multitude of hitherto unknown laws, which, from his limited viewpoint, have seemed mysterious.

Mind manifests through faculties, and in order to comprehend largely there must be an increase of these avenues. That man has latent possibilities goes without argument, and that there is a limit to the ability of the mind is unthinkable. What a man imagines he can do, that he can do. It is a question of getting about it in the right way. To allow the imagination to drift in daydreams never brings anything to pass. Ideas must be worked up into living, breathing, thinking things. Man can compress into visibility his vagrant ideas as the chemist liquefies and makes visible the invisible atmos-

phere; but to do this he must, like that chemist, have the machinery.

Physiology says that to think, man must have brains. However, thinking is not limited to material cells, but, like everything else in the universe, has a wide range of expression. There are brains within brains, and cells within cells. All through the body are brain-centers whose offices have not yet been determined. Very recent discoveries in psychology show that these nerve centers are acted upon by invisible forces. Psychology teaches that man has what is called a subconscious mind, and that it transcends the conscious mind in knowledge and ability. Jesus Christ gives us this still higher teaching concerning our mental powers: That man has a mind called the Lord, transcending both the conscious and the subconscious. Yet the harmonious working in unity of these seemingly three minds is necessary to the bringing forth of the latent possibilities of the man.

In Truth there is but one Mind, in which all things exist. Accurately speaking, man does not have three minds, nor does he have even one mind; but he expresses Mind in a multitude of ways. To believe in the possession of a mind, and that it is necessary to store up knowledge, makes living burdensome. This is why very intellectual people are often unpractical and unsuccessful; they have accumulated more knowledge than they have wisdom and power to apply. Like the miser who starves surrounded by his gold, these perish for lack of real understanding. Through thinking of their stored-up knowledge as a personal possession they have insulated it from the original fount of wisdom and life, and it has consequently become stale and forceless.

There is in man that which, when opened, will place him in direct contact with Universal Knowledge, and he can instantly and continuously draw for anything he may wish to know. God is our fount of wis-

dom even as he is our source of supply. The understanding of the Christ-Mind reveals that man of himself knows nothing. Jesus, who developed this Higher Consciousness, claimed that all his knowledge and power came direct from the Father—"The words that I say unto you I speak not from myself: but the Father abiding in me doeth his works."

All that man really needs is the quickening and rounding out of the thinking centers in his consciousness; then the Divine Mind will think through him. This Supreme Mind holds man at its center, a perfect instrument through which to express its possibilities. The writer of the first chapter of Genesis says that man is the "image and likeness" of God. He is the *I-am-age*, or the identical *I Am* of God-Mind in expression. God looks into the mirror of the universe and sees himself as man; he gives himself to man, and man in his highest is God manifest. "He that hath seen me hath seen the Father." Thus God gives to his image the power to express all that he is. This not only includes man's ability to think, but also the power to shape and form thought. This formative power of thought requires a distinctive faculty, which is called the "imagination." The mind makes its forms as women make biscuits. First is the gathering of the materials, then the mixing, then the biscuit cutting, which gives shape to the substance. In thinking, man accumulates a mass of ideas about substance and life, and with his imagination he makes them into forms.

Whatever we mirror in our minds becomes a living, active thing, and through it we are connected with the world about us. Through the imaging faculty every thought makes a form, and a multitude of thoughts make a multitude of forms. These crowd in upon each other around the central *I-am-age*, and appear in what is called body. Physiology says that all the organs of the body are made up of cells, and that every cell bears the form and character of its particular organ. The

liver is made of a multitude of little livers, the heart of little hearts, etc. The starting point is an idea, and through the mechanism of the mind (often erroneously called the mechanism of the body) man forms his organism. With this key one can unlock the door of his temple, and in mind visit all its various rooms and set the furniture in order.

The imagination has its center of action in the front brain, and uses what phrenology calls the perceptive faculties. It is really the author of these faculties, and size, weight, form, color, etc., are its children. When it flashes its light into the cells that make up these organs they at once respond to the thought, and out of the invisible ether they create forms which correspond to the idea held in the imagination. If the idea originates in Spirit, the creation is harmonious and according to the Law. These centers are so sensitive and receptive to thought that they take impressions from without, and make in the ether those forms which correspond to the impressions received. This is an inversion of the Creative Law, which is, that all creations shall have their patterns in the mind. When man allows his imagination to run on in a lawless way, he brings about such discord in mind and body that the flood of error thought submerges his understanding and he is drowned in it. "And Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5).

"And I, behold, I do bring the flood of waters upon the earth, to destroy all flesh" (Gen. 6:17).

All things, including the mind, work from center to circumference. A knowledge of this fact puts man on his guard, and he directs that his imagination shall not create things in his mind which have been impressed upon him from without. This does not imply that the world without is all error, or that all appearance is the creation of mortal mind; it means that the outer is not

the safe pattern from which to make the members of the body. When Moses was instructed by the Lord to furnish the tabernacle, the command was, "See . . . that thou makest all things according to the pattern that was showed thee in the mount." "The mount" is the place of high understanding in Mind which Jesus called the kingdom of God within. The wise metaphysician resolves into idea each mental picture, each form and shape seen in visions, dreams, etc. The idea is the foundation, the real; when understood and molded by the power of the Word it creates or re-creates the form at the direction of the individual *I Am*. This simple law developed to a certain degree, makes man an adept or master. Through handling the cause of things he attains the mastery over things, and instead of giving up to his emotions and feelings, he controls them. Instead of letting his imagination run riot, conjuring up all sorts of situations, he holds it steady to a certain set of ideas which he wants brought forth. "Thou wilt keep him in perfect peace whose imagination is stayed on thee" (Isaiah 26:3, margin).

As man develops in understanding his imagination is first of the latent faculties to quicken. Esau represents the natural man, and Jacob a new and higher concept of man supplanting him. Hence Jacob is called the "supplanter." Historically, he seems a trickster, taking advantage of those of less wisdom, but this is merely to show how the higher principle appropriates the good everywhere. Imagination was the leading faculty in Jacob's mind. He dreamed of a ladder reaching from earth to heaven, the angels of God ascending and descending upon it. This is prophecy of union between the ideal and its manifestations, between Spirit and body; the union is made by pure thoughts of the Absolute—the angels of Jacob's dream. Farther along in his development Jacob awakened all of his faculties, represented by his twelve sons. Joseph was a dreamer, and an interpreter of dreams. He was the

favorite Son of Jacob, the *I Am*, who gave him a coat of many colors. This is all representative of the imagining faculty which Joseph typifies.

The history of Joseph is the history of every man's imagination when developed under the Divine Law. His dreams were messages from God, and God interpreted them for him; his life is the most interesting and fascinating romance in the Bible. At its inception the way of Joseph was thorny, but through his obedience to the Spirit he reached the highest place in the king's domain. This shows that man begins the development of the imagination in the darkness of materiality and the depths of ignorance, represented by Joseph cast into the pit and sold into Egypt. Through spiritual understanding, the "dreamer" becomes the most practical son of the family; by following his dream interpretations, multitudes are saved from starvation. The individual application of this is: Having our attention fixed on Spirit we discern the ebb and flow of the forces in the organism, and we know how to conserve and husband our resources.

Instead of treating the visions of the night as idle dreams, we should inquire into them, seeking to know the cause and the meaning of every mental picture. Every dream has origin in thought, and every thought makes a mind-picture. The study of dreams and visions is an important one, because it is through these mental pictures that the Lord communicates with man in a certain stage of his unfoldment. Solomon was instructed in dreams. "In Gibeon Jehovah appeared to Solomon in a dream by night: and God said, Ask what I shall give thee." In Job 33:15-16, we read, "In a dream, in a vision of the night, When deep sleep falleth upon men, In slumberings upon the bed; Then he openeth the ears of men, And sealeth their instruction." "Then was the secret revealed unto Daniel in a vision of the night." Joseph, the father of Jesus, was told in a dream to take the young child and go down

into Egypt. Peter was shown his intolerance in a vision, and Paul was obedient to the "heavenly vision." All the great and wise in every age have been instructed by God in dreams and visions. "Where there is no vision, the people perish." (Prov. 29:18, King James Ver.)

Every form and thing, whether in the ether or on the earth, represents some idea or mental attitude. The idea is first projected into the invisible ether, and afterward formed in consciousness. The mind of man sees all things through thought forms made by the imagination. The lover idealizes the object of his affection, and is often disappointed on close acquaintance. We are always creating ideals that have existence in our minds alone. A true story is told of a sailor who went on a long voyage and left his affianced behind. He thought of her continuously, and often saw her in his dreams. Finally he began to see and talk to her in his waking state, and she told him many remarkable things. She said it was her soul that visited him; that her body was in her English home, awaiting his return. After some twenty years he arrived at home, expecting a welcome from his loved one. He was dumbfounded to learn that she was married, had a family, and had forgotten him. Out of his own mind-substance he had created the object of his affection, and she had faithfully reflected all his thoughts about her.

Through the power of the imagination we impress upon the body the concepts of the mind. Birthmarks have long been recognized as the effect of the mother's mind, and this mental sympathy does not end with birth. Here are actual occurrences: A lady watched her little daughter pass through a heavy iron gate. The gate swung shut and the mother imagined that it caught and crushed the little one's fingers. But the child had withdrawn her fingers before the gate struck. The mother felt the pain in her own hand, and the next day she found a dark streak across her fingers where she imagined the child's were crushed. In a

certain secret society initiation, the candidate was told that the word "Coward" was to be branded upon his back with a red-hot iron. A piece of ice was used instead, but the promised brand arose in blistered letters.

We could cite cases without number to prove the power of the imagination in forming and transforming the body. Also, one mind can suggest to another and produce any desired condition, if there is mental receptivity. This can be done most effectively through the hypnotic state, but hypnosis is not always necessary. Experiments prove that we are constantly suggesting all sorts of things to one another, and getting results according to the intensity of the imagination. Thus disease is reflected into susceptible minds by people merely talking about disease as an awful reality.

A man can imagine he has some evil condition in body or affairs, and through the imaging law he builds it up until it becomes manifest. On the other hand, he can use the same power to make good appear on every side. The marks of old age can be erased from the body by mentally seeing it youthful. If you want to be healthy, do not imagine so vain a thing as weakness and decrepitude. Make your body perfect by seeing perfection in it. The transient patching up with lotions and external applications is foolish; the work must be a mental transformation. "Be ye transformed by the renewing of your mind."

The highest and best work of the imagination is the transformation it works in character. Imagine that you are one with the Principle of Good and you will become good. To imagine one's self perfect fixes the idea of perfection in the invisible mind-substance, and the mental forces at once begin the work of bringing forth perfection. Paul saw this wonderful law at work in character forming through imitating Christ, "But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit."

IMAGINATION

Imagination rules the world.—*Napoleon I.*

Imagination is the eyes of the soul.—*Joubert.*

Imagination is the air of mind.—*Bailey.*

The incurable ills are the imaginary ills.—*Marie Ebner-Eschenbach.*

Imagination is the mightiest despot.—*Auerbach.*

Keep the imagination sane—that is one of the truest conditions of communion with heaven.—*Hawthorne.*

The soul without imagination is what an observatory would be without a telescope.—*Beecher.*

We are all of us imaginative in some form or other; for images are the brood of desire.—*George Eliot.*

Science does not know its debt to imagination. Goethe did not believe that a great naturalist could exist without this faculty.—*Emerson.*

The imagination is of so delicate a texture that even words wound it.—*Hazlitt.*

Imagination is not thought, neither is fancy reflection; thought paceth like a hoary sage, but imagination hath wings as an eagle.—*Tupper.*

Imagination, where it is truly creative, is a faculty, and not a quality; it looks before and after, it gives the form that makes all the parts work together harmoniously toward a given end, its seat is in the higher reason, and it is efficient only as a servant of the will. Imagination, as it is too often misunderstood, is mere fantasy, the image-making power, common to all who have the gift of dreams.—*Lowell.*

Imagination disposes of everything; it creates beauty, justice, and happiness, which is everything in this world.—*Pascal.*

Men as yet need some help to their imagination. There remains still room for a little illusion. It is better for men, it is better for women, that each somewhat idealize the other. Much is lost when life has lost its

atmosphere, and is reduced to naked fact.—*Gail Hamilton.*

Imagination is the organ through which the soul within us recognizes a soul without us; the spiritual eye by which the mind perceives and converses with the spiritualities of nature under her material forms; which tends to exalt even the senses into soul by discerning a soul in the objects of sense.—*H. N. Hudson.*

The imagination acquires by custom a certain involuntary, unconscious power of observation and comparison, correcting its own mistakes, and arriving at precision of judgment, just as the outward eye is disciplined to compare, adjust, estimate, measure, the objects reflected on the back of its retina. The imagination is but the faculty of glassing images; and it is with exceeding difficulty, and by the imperative will of the reasoning faculty resolved to mislead it, that it glasses images which have no prototype in truth and nature.—*Bulwer-Lytton.*

And as imagination bodies forth
The forms of things unknown, the poet's pen
Turns them to shape and gives to airy nothing
A local habitation and a name.
Such tricks has strong imagination
That if he would but apprehend some joy,
It comprehends some bringer of that joy;
Or in the night imagining some fear,
How easy is a bush supposed a bear?
—*Shakespeare.*

"LEST WE FORGET"

Thou shalt have no other gods before me.

Thou shalt not make unto thee a graven image, nor any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them.—*Exodus 20:3-5.*

SUNDAY LESSONS

LESSON 6, MAY 9, 1920.

ELI AND HIS SONS.—I Samuel 4:5-18.

5. And when the ark of the covenant of Jehovah came into the camp, all Israel shouted with a great shout, so that the earth rang again.

6. And when the Philistines heard the noise of the shout, they said, What meaneth the noise of this great shout in the camp of the Hebrews? And they understood that the ark of Jehovah was come into the camp.

7. And the Philistines were afraid, for they said, God is come into the camp. And they said, Woe unto us! for there hath not been such a thing heretofore.

8. Woe unto us! who shall deliver us out of the hand of these mighty gods? these are the gods that smote the Egyptians with all manner of plagues in the wilderness.

9. Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you: quit yourselves like men, and fight.

10. And the Philistines fought, and Israel was smitten, and they fled every man to his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen.

11. And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain.

12. And there ran a man of Benjamin out of the army, and came to Shiloh the same day, with his clothes rent, and with earth upon his head.

13. And when he came, lo, Eli was sitting upon his seat by the wayside watching; for his heart trembled for the ark of God. And when the man came into the city, and told it, all the city cried out.

14. And when Eli heard the noise of the crying, he said, What meaneth the noise of this tumult? And the man hasted, and came and told Eli.

15. Now Eli was ninety and eight years old; and his eyes were set, so that he could not see.

16. And the man said unto Eli, I am he that came out of the army, and I fled today out of the army. And he said, How went the matter, my son?

17. And he that brought the tidings answered and

said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken.

18. And it came to pass, when he made mention of the ark of God, that Eli fell from off his seat backward by the side of the gate; and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years.

GOLDEN TEXT—*The wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord.*—Romans 6:23.

SILENT PRAYER—*God's free gift of life is a radiant power in me, transforming my entire being.*

When man begins to grow spiritually, there is not only an awakening of new forces within him, but very often there is also a quickening of the activity and power of the faculties which he has been using. Potentially, the faculties and forces in man are spiritual, but because of his methods of living, they have become perverted in many instances. When this condition goes unchecked, the natural functioning of man's spiritual forces is suspended and he falls into adversity.

Eli means "going up," and in today's lesson is typical of that phase of man's consciousness which is always seeking spiritual progress. The two sons of Eli represent the natural product of one's desire to grow spiritually. Samuel represented spiritual discernment. He heard the voice of God, which, if followed, leads one aright. The two sons of Eli represent spiritual strength and power. When these faculties begin to awaken, though they are priests in the temple, there is great need for discipline and intelligent direction, lest they become selfish and act upon a purely material plane. In this state, Hophni becomes "fighter" and Phinehas becomes "brazen mouth." When spiritual strength becomes personalized, it seeks to accomplish its ends through combative measures, and this creates great resistance in the organism; when spiritual power

becomes personalized it tries to gain its desires by means of brazen or bold speech. These methods disorganize one's spiritual forces, and when in a disorganized state, they become easy prey to the more material ideas. The material ideas are usually well trained, according to personal standards, and readily rally to the support of material leadership. When any great demand is made upon the material man, if he undertakes it at all, he throws into his task the full force of his material self.

This is just what happened to the Hebrews when the ark of the covenant was brought into their midst. When the vision of spiritual deliverance was presented to them, they adopted the combative methods of the Philistines. The spiritual forces are never combative or boastful. Seeking to exercise them in personal measures unfits them for success, and they are temporarily incapacitated. Spiritual man knows that his strength lies in his unity with God, and that his power is his ability to speak the Truth. When he deviates from spiritual principles, he soon becomes shorn of strength and power, and is taken captive by the organized forces of materiality, the Philistines.

This is a lesson every Truth student should remember; as new forces and powers are awakened, they should be carefully trained in accordance with the true principles of Spirit. The difficulty which befell the Hebrews can be avoided if spiritual standards are always upheld in thought and act.

DEFINITIONS OF TERMS USED

Spiritual progress—Growth in the conception and expression of spiritual ideas.

Spiritual discernment—Spiritual intuition, or that inner spiritual faculty by which man may receive the revelations of the God-Mind.

QUESTIONS

1. What happens when man begins to grow spiritually?

2. Explain the individual meaning of Eli and his two sons.

3. What happens when spiritual strength and power become personalized?

4. What happens to one's spiritual forces when the individual adopts combative methods?

5. Wherein does the strength and power of spiritual man lie?

6. Should one's forces be trained as he grows spiritually? Why?

LESSON 7, MAY 16, 1920.

VICTORY UNDER SAMUEL.—I Samuel 7:2-12.

2. And it came to pass, from the day that the ark abode in Kiriath-jearim, that the time was long; for it was twenty years: and all the house of Israel lamented after Jehovah.

3. And Samuel spake unto all the house of Israel, saying, If ye do return unto Jehovah with all your heart, then put away the foreign gods and the Ashtaroth from among you, and direct your hearts unto Jehovah, and serve him only; and he will deliver you out of the hand of the Philistines.

4. Then the children of Israel did put away the Baalim and the Ashtaroth, and served Jehovah only.

5. And Samuel said, Gather all Israel to Mizpah, and I will pray for you unto Jehovah.

6. And they gathered together to Mizpah, and drew water, and poured it out before Jehovah, and fasted on that day, and said there, We have sinned against Jehovah. And Samuel judged the children of Israel in Mizpah.

7. And when the Philistines heard that the children of Israel were gathered together to Mizpah, the lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of the Philistines.

8. And the children of Israel said to Samuel, Cease not to cry unto Jehovah our God for us, that he will save us out of the hand of Philistines.

9. And Samuel took a sucking lamb, and offered it for a whole burnt-offering unto Jehovah: and Samuel cried unto Jehovah for Israel; and Jehovah answered him.

10. And as Samuel was offering up the burnt-offering, the Philistines drew near to battle against Israel; but Je-

hovah thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten down before Israel.

11. And the men of Israel went out of Mizpah, and pursued the Philistines, and smote them, until they came under Beth-car.

12. Then Samuel took a stone, and set it between Mizpah and Shen, and called the name of it Eben-ezer, saying, Hitherto hath Jehovah helped us.

GOLDEN TEXT—*Direct your hearts unto Jehovah, and serve him only.*—I Samuel 7:3.

SILENT PRAYER—*In my singleness of thought and purpose, do I find Jehovah my strength and power.*

The Spirit of God in man knows no defeat; though it be kept in bondage to man's material ideas, it sooner or later becomes awakened and resumes its search for deliverance and free expression. Samuel, the inner spiritual perception which has the capacity of receiving spiritual inspiration, brings to the outer consciousness that which is necessary for this deliverance.

Samuel here gives the children of Israel the three great steps in spiritual progress. These are as applicable to man today as they were to the children of Israel.

First, if man is to serve the one true God, he will put away all false gods. With a single standard in one's life, there is a centralizing force at work, and wherever this centralizing influence becomes active, organization results. Thus all the scattered forces of man's being are brought together, and are then capable of effectually undertaking the tasks of life.

The second step which Samuel took was to have the children of Israel assemble at "Mizpah," which means watch tower. In order to maintain one's unity with God, and to keep his forces organized in singleness of thought and purpose, man must keep his attention steadily fixed in the direction of that to which he aspires. Samuel is here only carrying out that Scriptural

injunction, "Look unto me, and be ye saved, all the ends of the earth."

By looking away from the besetting forces of materiality and maintaining the "high watch," one is enabled to discern the action of God in meeting the various situations of life. The third step for man in his spiritual progress, is to conform his action to the action of God; then the opposition of material forces becomes as nothing. The matter of importance is always to maintain one's perfect relationship with the movement of Divine Principle, regardless of what may arise. Victory is inevitable when this unity with God is maintained; no adverse condition in the life of man can prevail against him, because there never has been and never can be any effective opposition to God. Victory is truly won, the moment one establishes his unity with God, because the adversity which appears is not in God, and when the situation is seen in God, its aspects are entirely changed. When adversity appears in the life, the sure cure is to "Cease not to cry unto Jehovah our God."

When one has succeeded in any overcoming after this manner of procedure, he reaches Bethcar—house of the lamb—that place where he consciously abides in the overcoming power of the Spirit. This is a genuine milestone in the spiritual progress of man, and he has conquered all the ground that his consciousness grasps of that which Is Real (Israel) in man and in the universe.

DEFINITIONS OF TERMS USED

Spiritual perception—The ability to perceive spiritually. The faculty of seeing spiritual reality in spite of appearances which may suggest the contrary.

Divine Principle—Principle is fundamental or general Truth. Divine Principle is fundamental Truth in a universal sense; pertaining to God, the Divine.

QUESTIONS

1. Does the Spirit of God in man ever know de-

feat? How is the Spirit of God typified in this lesson?

2. What is the first step in spiritual progress? What is the result?

3. How may man maintain his unity with God?

4. What is the result of man's conforming his action to the action of God?

5. What is typified by the children of Israel reaching Bethcar?

LESSON 8, MAY 23, 1920.

ISRAEL'S FIRST KING.—I Samuel 9:15-21;
9:25-10:1.

15. Now Jehovah had revealed unto Samuel a day before Saul came, saying,

16. Tomorrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be prince over my people Israel; and he shall save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me.

17. And when Samuel saw Saul, Jehovah said unto him, Behold, the man of whom I spake to thee! this same shall have authority over my people.

18. Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house is.

19. And Samuel answered Saul, and said, I am the seer; go up before me unto the high place, for ye shall eat with me today: and in the morning I will let thee go, and will tell thee all that is in thy heart.

20. And as for thine asses that were lost three days ago, set not thy mind on them; for they are found. And for whom is all that is desirable in Israel? Is it not for thee, and for all thy father's house?

21. And Saul answered and said, Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou to me after this manner?

25. And when they were come down from the high place into the city, he communed with Saul upon the housetop.

26. And they arose early: and it came to pass about the spring of the day, that Samuel called to Saul on the housetop, saying, Up, that I may send thee away. And

Saul arose, and they went out both of them, he and Samuel, abroad.

27. As they were going down at the end of the city, Samuel said to Saul, Bid the servant pass on before us (and he passed on), but stand thou still first, that I may cause thee to hear the word of God.

1. Then Samuel took the vial of oil, and poured it upon his head, and kissed him, and said, Is it not that Jehovah hath anointed thee to be prince over his inheritance?

GOLDEN TEXT—*Only fear Jehovah, and serve Him in truth with all your heart.*

SILENT PRAYER—*The true desire of my heart finds complete satisfaction through communion with God.*

Man often makes the mistake of looking for leadership among the high and mighty. In this lesson, God told Samuel that he would send him a leader for the children of Israel, out of the tribe of Benjamin, the least of the twelve tribes. Saul was the man chosen for this mission. He was exceedingly humble when Samuel addressed him, explaining that he came from the least family of his tribe. True humility is one of the first qualifications for spiritual leadership. A humble person is not likely to exalt himself or his personal desires, above the good of the whole.

Samuel means "God hath heard," representing that in man which has conscious contact with God. Saul means "king." The king of intellect is personal will. Part of the time, Saul was guided by Spirit, but in the main, personal will dominated him, and personal will has its motive principles in desire. Rightly understood, every desire is a spiritual quality seeking expression in the life of man; when desires are brought forth in the light of Spirit and illumined through conscious communion with God, they become great leading forces in delivering man out of his Philistine, or material bondage.

After Saul had communed with Samuel on the housetop, they journeyed toward the city, and during

this journey Saul was anointed for the leadership which was to be bestowed upon him.

As man's desires are illumined through spiritual association, they are increased in capacity and assume proportions quite different from those presented when they first appeared in consciousness. Ordinarily man is ruled largely by his desires, and when these desires are rightly understood they are increased and strengthened in capacity, and become righteous rulers. The first aspect of a desire does not always present its highest capacity, and before given authority in one's life, its spiritual significance should be understood and accepted as paramount. When this spiritual significance is understood, or when desire has been anointed by a spiritual quickening, it can be relied upon, and its leadership will prove effective in spiritual advancement.

DEFINITIONS OF TERMS USED

Spiritual quality—That which is characteristic of one's spiritual nature.

Spiritual association—Living in an uninterrupted relationship with ideas which come into consciousness from God.

Spiritual significance—That which a thing is when viewed in relationship to God.

Spiritual quickening—Made active according to spiritual standards, through being linked to the activity of God.

QUESTIONS

1. Does leadership always come from the ranks of the "high and mighty"?
2. What is one of the first requisites to spiritual leadership? Why?
3. What is the meaning of Samuel? Of Saul?
4. What is desire? What is the result of a contact between desire and spiritual revelation?
5. When does desire become a safe ruling factor in man?

LESSON 9, MAY 30, 1920.

JONATHAN AND HIS ARMOR-BEARER — I
Samuel 14:1-13.

1. Now it fell upon a day, that Jonathan the son of Saul said unto the young man that bare his armor, Come, and let us go over to the Philistines' garrison, that is on yonder side. But he told not his father.

2. And Saul abode in the uttermost part of Gibeah under the pomegranate-tree which is in Migron: and the people that were with him were about six hundred men;

3. And Ahijah, the son of Ahitub, Ichabod's brother, the son of Phinehas, the son of Eli, the priest of Jehovah in Shiloh, wearing an ephod. And the people knew not that Jonathan was gone.

4. And between the passes, by which Jonathan sought to go over unto the Philistines' garrison, there was a rocky crag on the one side, and a rocky crag on the other side: and the name of the one was Bozez, and the name of the other Seneh.

5. The one crag rose up on the north in front of Michmash, and the other on the south in front of Geba.

6. And Jonathan said to the young man that bare his armor, Come, and let us go over unto the garrison of these uncircumcised: it may be that Jehovah will work for us; for there is no restraint to Jehovah to save by many or by few.

7. And his armorbearer said unto him, Do all that is in thy heart: turn thee, behold, I am with thee according to thy heart.

8. Then said Jonathan, Behold, we will pass over unto to the men, and we will disclose ourselves unto them.

9. If they say thus unto us, Tarry until we come to you; then we will stand still in our place, and will not go up unto them.

10. But if they say thus, Come up unto us; then we will go up; for Jehovah hath delivered them into our hand: and this shall be the sign unto us.

11. And both of them disclosed themselves unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves.

12. And the men of the garrison answered Jonathan and his armorbearer, and said, Come up to us, and we will show you a thing. And Jonathan said unto his armor-

bearer, Come up after me; for Jehovah hath delivered them into the hand of Israel.

13. And Jonathan climbed up upon his hands and upon his feet, and his armorbearer after him: and they fell before Jonathan; and his armorbearer slew them after him.

GOLDEN TEXT—*Be strong and of good courage.*
—Joshua 1:6.

SILENT PRAYER—*I am sustained by the strength of Spirit, and I go forward with fearlessness and courage.*

Jonathan, the son of Saul, represents desire in its spiritual aspect, and clearly shows the spiritual method of overcoming. At the time when Jonathan resolved to go over into the Philistine garrison, Saul was in Gibeah, which is Migron. These places mean "hill" and "pinnacle," respectively, and represent the spiritual aspiration inherent in every desire. Jonathan, the awakened spiritual desire, recognizing that he has a definite mission in the redemption of man, resolves to enter upon his mission. Accompanied by his armorbearer, he goes into the camp of the Philistines.

It will be noticed that Jonathan did not launch an aggressive campaign against the Philistines; he did not enter upon the work in his own wisdom, neither did he rely upon the strength of Israel's fighting men. He went forth trusting in the guidance of God, and he looked for His sign before undertaking the task. By following this guidance, he was placed in a position of power, enabling him to overcome the enemy.

One of the greatest reasons why we fail to overcome the difficulties of life is found in the fact that we undertake them in our own wisdom and strength. But here is a valuable clue for us. We must first lay hold of spiritual wisdom and strength, and then we shall be guided into that position of power and authority where the adversary is easily vanquished.

Jonathan's power was drawn from his obedience to Spirit. When desire is allowed to function independently of its spiritual significance, man becomes more

deeply involved in material complications; when desire is surrendered to Spirit, it receives a cleansing that makes it to be a great liberating power.

QUESTIONS

1. What does Jonathan symbolize?
 2. What do Gibeah and Migron symbolize?
 3. What was the secret of Jonathan's wisdom as to how to approach the Philistines?
 4. What is the most effective attitude for man in facing difficulty?
 5. What is the result of a misuse of desire? Of a right use of desire?
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LESSON 10, JUNE 6, 1920.

SAUL'S FAILURE.—I Samuel 15:13-26.

13. And Samuel came to Saul; and Saul said unto him, Blessed be thou of Jehovah: I have performed the commandment of Jehovah.

14. And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

15. And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto Jehovah thy God; and the rest we have utterly destroyed.

16. Then Samuel said unto Saul, Stay, and I will tell thee what Jehovah hath said to me this night. And he said unto him, Say on.

17. And Samuel said, Though thou wast little in thine own sight, wast thou not made the head of the tribes of Israel? And Jehovah anointed thee king over Israel;

18. And Jehovah sent thee on a journey, and said, Go, and utterly destroy the sinners the Amalekites, and fight against them until they be consumed.

19. Wherefore then didst thou not obey the voice of Jehovah, but didst fly upon the spoil, and didst that which was evil in the sight of Jehovah?

20. And Saul said unto Samuel, Yea, I have obeyed the voice of Jehovah, and have gone the way which Jehovah sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

21. But the people took of the spoil, sheep and oxen,

the chief of the devoted things, to sacrifice unto Jehovah thy God in Gilgal.

22. And Samuel said, Hath Jehovah as great delight in burnt-offerings and sacrifices, as in obeying the voice of Jehovah? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

23. For rebellion is as the sin of witchcraft, and stubbornness is as idolatry and teraphim. Because thou hast rejected the word of Jehovah, he hath also rejected thee from being king.

24. And Saul said unto Samuel, I have sinned; for I have transgressed the commandment of Jehovah, and thy words, because I feared the people, and obeyed their voice.

25. Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship Jehovah.

26. And Samuel said unto Saul, I will not return with thee; for thou hast rejected the word of Jehovah, and Jehovah hath rejected thee from being king over Israel.

GOLDEN TEXT—*Thou hast rejected the word of Jehovah, and Jehovah hath rejected thee.*—I Samuel 15:26.

SILENT PRAYER—*I harken unto the voice of Wisdom and am obedient unto the Word of God.*

When will is moved by personal desire, it reasons according to its own standards, and does not take into consideration the necessity for direct communion with God. Comprehending its ability to use mind forces, it takes on selfishness, and this departure leads it to destruction. In this instance, Saul was commanded to utterly destroy the Amalekites who were valley dwellers,—representative of the base desires of the individual. Instead of obeying, he spared them and appropriated much of their property.

When man begins to apply the redeeming process to his entire being, he is confronted with the temptation to carry over into his spiritual life many of his baser desires, in the belief that they can be utilized as a spiritual offering. This lesson clearly sets forth the natural result of this process. The truth about man is that every phase of his being must be thoroughly regenerated if he would enter into the realization of spiritual perfec-

tion. To the degree that his baser desires are preserved or even the fruits of these baser desires, to that degree he falls short of doing the full will of the Spirit. When this condition arises, Samuel (spiritual intuition) will sooner or later call the individual to task, and clearly reveal to him the disastrous result of this adulteration. Paul defines adulteration as rebellion and stubbornness, and he shows that obedience is greater in the sight of God than burnt offerings, and that to "harken" to the voice of Truth brings greater gain than the fruits of the baser desires. Man should safeguard his spiritual advancement by transmuting all of his lesser desires into their highest possible spiritual correspondences. He should follow his spiritual guidance unflinching.

DEFINITIONS OF TERMS USED

Redeeming process—That process by which the life and substance of man's lesser self is brought to conform to the standards of his spiritual self.

Baser desires—Desires of the flesh; of the personal or selfish man.

Regenerated—Spiritually reborn. Given new life, strength or vigor, through becoming spiritually awakened.

Transmuting—Changing in action and character to conform to spiritual standards.

QUESTIONS

1. What often becomes a temptation when one reaches a degree of power?

2. Can our baser desires be carried over into our spiritual life?

3. What is the result of an effort to carry the standards of personal desire into the spiritual life?

4. What is required for man to become truly spiritual?

5. In the sight of God, what is greater than "burnt offerings" and the fruit of our baser desires?



The Home

Christ is the head of this house.

That which calls your minds out of the earth, turns them towards God, where the pure babe is born of the virgin; and the babe's food is known, the children's bread, which comes from the living God, and nourishes up to eternal life: which babes and children receive their wisdom from above, from the pure living God, and not from the earthly one.—George Fox's Journal.

A HOME PICTURE

MARY S. FLINT

'Mid pleasures and palaces though we may roam
Be it ever so humble, there's no place like home.

In memory one loves to dwell on the picture of one's childhood home.

That large white house in the country with the spacious hall in the center, the airy rooms, the grove of maple trees and the apple orchard on the hillside, come often to mind in one's later life. Each room was simply but neatly furnished; the paint was white and spotless, and the curtains were always raised to let in God's sunshine. Quaint pictures were on the walls, and a bright fire glowed on the hearth of cool days, before whose dying embers many a daydream or castle in the air was formed.

Through the open windows came the scent of sweet clover or new mown hay, or the fragrance of apple blossoms or lilacs. The beauty of this country home was the loving welcome the dear grandparents gave to every one who crossed its threshold.

The dull clang of the large brass dinner bell summoned the men from the hayfield at the noon hour, and

the simple repast was never partaken of until the host had first invoked God's blessing upon the food.

After dinner, how carefully Grandfather watched the barometer to see if there were indications of a thunder storm, which might delay the haymakers. Grandma always took this time for reading the newspaper; she was well informed on all the subjects of the day, although she never entered into the petty gossip of a small village. Busy as she was, she never failed to help her grandchildren with their school essays or to listen to their prayers at night.

In the late summer afternoons, if the family horse could be spared from the hayfield, the children had rides in the old fashioned carriage, which they laughingly designated "the ark." Grandma acted as coachman, and she knew well how to make the horse trot, especially on the homeward journey.

What wonderful woods one traveled through slowly, where little wayside brooks babbled gently over the mossy rocks! Beside the banks of these hillside brooks grew beautiful ferns and wild flowers, and often Grandma let the horse rest while the happy children filled their arms with the lovely blossoms. How gorgeous were these same woods in the fall season, when Nature had painted each leaf red or yellow! After the leaves fell, they were raked up and used by the practical farmer to bank his home, and served to keep out the severe winds of winter.

It was with a feeling of sadness that the children ran through these large piles of autumn leaves, for well they knew that with the coming of cold weather they must say good-by to their fond grandparents and all the delights of country life, and return to their home in the distant city. Although the early morning train was taken so that they might reach their destination by nightfall, Grandfather never said farewell to his grandchildren without first kneeling down and entrusting them to God's loving care and protection, for he was a firm

believer in the family altar and in making God first in one's life. As the train sped onward, the children realized they were going farther and farther from the picturesque beauties of God's wonderful hills, and nearer to the noise and dust and din of city streets where people were rushing to and fro in pursuit of wealth and pleasure. The "peace that floweth like a river," was left far behind in the country home, except as God gave his own sweet peace and love and joy to dwell within their hearts and lives, as visions of "the green pastures and still waters" arose in their imagination.

CULTIVATE THE SILENCE

Here is a hint for women who fidget and fret and fuss. Go into the silence at certain times of the day. One need not necessarily retire for formal prayer. "He who is in the path of duty needs no prayer," said a wise Oriental. But in the silence you will find the peace and strength of prayer. In withdrawing from the pressure of things and getting in touch with the great sources of power, you will find the peace and strength of prayer. In withdrawing from the pressure of things and getting in touch with the great sources of power, you will absorb power.

Slip away for ten minutes and tranquilly picture your work before your mind's eye as a triumphant and completed whole. Quiet your spirit, holding yourself open to the divine currents, feeling that you are a channel for your measure of the central power; and you will emerge sustained and soothed by the inflow from the central sea. You will go forth to your work able, like the poet's brook, "to make a pastime of each weary step." Withdraw into the deep silence: there is no surer way to fling off the shadow of fear, to banish the newts and bats of the worries and flurries.—*E. Markham.*

THE MOTHER'S INFLUENCE ON THE BABE

ELLA M. CHESHIRE

I do not believe that any child is born bad, unkind, or cruel; but many children are made so very early by education and environment. So eager and quick is the young mind, so soon does the child begin to practice the things he learns, that it is difficult for one unfamiliar with children to distinguish between that which is natural to the child and that which it has acquired. It will perhaps be somewhat difficult to prove the stand I have taken; none the less, am I sure that I am right.

Let us note this case: A highly sensitive, nervous, impatient baby of quick perception, has a mother who loves to tease, loves to be amused and entertained by all things about her, without regard to the comfort or best interests of others. She holds her hungry child off, bares the breast to his gaze, and his little hands reach out to grasp it simultaneously with his hungry mouth. She teases him and laughs at him while he begs and cries; still she holds him off, until he screams and pants with anger, outraged almost beyond endurance. Then she feeds him and pets him, occasionally taking away the breast, just as he begins to feel that he has conquered all things and is ready to sink into soothing sleep, and he has the fight all over again.

Do not such acts teach that plastic, unfolding mind that he is to win with anger, cries, blows, and ugly words, the things most desired in life? that he must fight fiercely for the very food which bounteous nature has supplied and placed with loving care just above the heart that loves him best in all the world? and that unless held to with both lips and hands continuously, it may slip away from him when so dearly won? If this is true of the veriest necessities, how much more true of other and more difficult things! Is it any wonder that this child learns to run a swift race, watching every one

who dares to aspire to the object of his efforts, feeling both hatred and envy, and dealing rudely and summarily with all competitors?

There is also the mother who teaches her baby, as soon as his tiny hand can grasp a whip or stick, to beat her, his father, the other children, whether relatives or visitors, the dogs, the cats, and whatsoever else may stay about the home, until they beg and cry for him to stop. And this is done for no other reason than that she may be entertained or that he may laugh instead of cry. Can these lessons, given so early in life, when the unfolding mind is full of eagerness to learn and equally anxious to apply what it has learned, be productive of other results than the formation of unlovely and undesirable qualities, which later on, when the boy enters school, will lead to fights, unpopularity, and animosities? In the latter association he is usually fortunate, because the other boys teach him many valuable lessons with their willing fists, and he often leaves many objectionable qualities on the ground.

Some one may say this is an unusual case, and can only occur with mothers who have been born in the lower walks of life, or among the uneducated women who do not realize the far-reaching influence of early lessons. This is not true. I have seen women who were refined and cultivated, daughters of the best men in the country—distinguished men of brains and eminence—tease their babies into a rage to amuse themselves, and then give them a whip to beat the dog, the cat, the floor, the bed, a chair, or anything else within reach—including the mother—to restore them to good humor.

As a rule, some years later these mothers tell their sympathizing friends how very bad their boys are—unless the husband happens to be an unusual man, with much forbearance, sense, and firmness. All hold up their hands in horror and declare with one voice, "Well, it can't be helped. He was just born bad. Don't you remember how he used to beat the other children, and

even his mother, when he was nothing but a baby? Yes, he was born bad and cruel. What's born in the blood can't be taken out."

In the meantime the boy is growing in strength and intelligence, and is finding larger and better opportunities for venting his unkind temper on others, for hurting and wounding whatsoever opposes or thwarts him. Sometimes this child finds a teacher who is wise enough, kind enough, and strong, to appeal to that good which was born in him and is his divine gift from his Father, God, the All-Good. Through this means he is saved to usefulness and common sense, growing into a wise, kind, and thoughtful man, as God meant that he should. Then the mother and her friends say, "I knew he would be all right. He was bound to be; he inherited it. He is just like Judge So-and-so, or Dr. So-and-so," some uncle or grandfather. The teacher or friend who found the boy's soul and brought his love into manifestation, is remembered only by the boy and God.

The pet scheme of many mothers is to frighten their children into obedience by stories of the evil one who comes around to whip bad boys and girls; of the great wolf that lies in wait in the darkness outside, to eat them if they are disobedient; or of the "bad man" who will burn them in the lake of fire and brimstone when they are dead, if they do this or that; and other stories of like character, until fear is the predominant note in the child's make-up. By and by everybody laughs at the boy who has been taught thus; they call him a coward, and the very mother who trained him in fear denies him the sympathy that should be his, and turns away from him, saying with a toss of her head, "Well, I don't know where he got it; but I can tell you there are no cowards on my side of the house." The father, being a wise man, knows his boy is all right, and takes him in hand. He deals with him firmly, kindly, encouragingly, but sympathetically, and soon the fear that froze his blood at that unshapely monster moving in the dis-

tance is merged into laughter, as investigation proves it to be the old white cow he knows and loves. Before other people realize it, the good father, with his love and confident statements, has led the boy back into his own.

In instances where the mother and father are like-minded, the teachers nervous, narrow, impatient and pessimistic—which, thank God! rarely happens—the unfortunately placed children follow the bent received in babyhood; they grow into cruel, vindictive, and intolerant men and women, some of them finally becoming criminals—not because they were born bad, but because they were trained bad. Even these criminals, if dealt with wisely and kindly while young, are many times reclaimed by deeds or words which awake the love within—the good born within every tiniest atom of humanity. Sometimes the truth comes to the hardened criminal lying alone and forgotten in a prison cell, with none to love or care save the shamed and sorrowing mother and the all-loving God.

Some one asks, "Do you mean that these mothers do not love their children?" No; they love them fondly, sometimes slavishly, with a misdirected and unwise love, a love that sacrifices principle for peace. The falsehood is the easiest and most peaceful way to exact obedience from a pampered, willful, high-tempered and masterful child, and some mothers do not hesitate to employ it.

Contrast these mothers and their children with this mother and child: her babe lies beside her, fresh and sweet from that mysterious realm into which we are all longing to peep. His sweet eyes look out upon the strange world with loving attention. Love wraps him about in a halo of gladness, through which his awakening mind sees the objects about him. His mother's face shines with love and joy; his father's love and happiness show in every tone of pride and tenderness, as he speaks to or of the little one, and his untrained fingers are often

half afraid to handle the little body, lest he hurt it. He loves to kneel beside the chair, however, and watch the tiny mouth draw the nourishing food from the loving mother who clasps him so tenderly, often kissing the uplifted fingers.

When the baby cries, every effort is made to ascertain the cause, which, as soon as found, is removed, and peace and harmony are restored to the household. The little body is tender, unused to rough or irritating clothing, the loving mind is sensitive to harsh tones or unkind words; so these must be watched. The voice is lowered to a loving and tender pitch, that it may not offend the tiny ears, the words sweet and loving, and the baby grows and develops wonderfully, showing such cleverness that others are astonished. He is taught to do right because it is right, to think loving and kindly thoughts because it is good to do so and God will love him and bless him for it. He is taught to love his cat and dog and treat them as play fellows, which indeed they are, and to avoid hurting them by words or blows; and though they cannot talk they can hear, and they love the little master and think of many, many ways to amuse, entertain, and care for him. There is no doubt about good being born in such children as these; and of such homes one often hears strangers say, "It is like a glimpse of heaven to go there." It is men and women from homes and parents such as these—be they rich or poor—who go forth to love, to help, and to uplift the less fortunate people about them, and bring them into light and love.

God bless the children and help them forever! They are humanity's flowers—stars—jewels so precious and priceless that Christ gathered them into his loving arms and bade all the world learn from them the sweet lesson of faith and love and trust. Nay, even more, he said to all men, "to such belongeth the kingdom of heaven;" "And a little child shall lead them."

If we will but leave them pure and sweet, and

listen, they will lead us into all truth, love, faith, peace and harmony; for all these belong to children. Let us beware how our training and example make one of these to stumble and fall away from his high estate. What a grand and mighty thing it is to train one of these little ones lovingly, wisely, being always firm and kind! And while we train, let us heed the wondrous things they teach, being taught by that Source the worldling knows not of, the way of Jesus and the kingdom within.

Children are natural teachers, and as soon as they know a thing they begin to teach it to others—knowing nothing and caring less of things of “good form” and expediency, but heeding only the promptings within. Many, many innocent loving children have led hardened criminals back into the sweet Eden of life, where all things fair and beautiful blossom for us.

God’s special blessings rest on these little ones, touched and blessed by Jesus. No man has the right to soil one of these fair white souls, fresh from the sinless garden of God’s love, nor to teach it any sin or error, even though he knows it to be “flesh of his flesh and bone of his bone;” because before he brought it into the manifestation of the flesh it belonged to God, and is the gift of his love.

The great lesson to be learned is that happiness is within us. No passing amusement, no companionship, no material possession can permanently satisfy. We must hoard up our own strength. We must depend upon our own resources for amusement and pleasure. We must make or mar our own tranquility. To teach them this is the preparation for life which we can give our children.—*Philadelphia Ledger*.

Write on your heart that every day is the best day in the year. No man has learned anything rightly until he knows that every day is doomsday.—*Emerson*.

OUR PAGE OF BLESSINGS

*"Before thou eatest, pause and raise
Thy thought to heaven in grateful praise."*

THE ETERNAL FOUNT

For I would not, brethren, have you ignorant, that our fathers . . . did all eat the same spiritual food; and did all drink the same spiritual drink: for they drank of a spiritual rock that followed them: and the rock was Christ.—*Paul to the Corinthians.*

I have been taught in your literature about eating Divine Ideas. When invoking a blessing before eating, I always ask to be fed with pure spiritual Substance, transmutation of food, and spiritual ideas of purity, truth and love.

One day I was eating pears with my children; I asked them what ideas we might eat with this fruit, and this is what we were given:

The Wisdom of God, that conceived its perfection, lusciousness, and the power to feed and sustain.

The Love of God, that brought it forth for use in its richness of flavor and pleasure to the taste.

Perfection, for it was brought forth perfectly.

Understanding, for did it not come forth a pear and not another fruit?

Strength, to come to maturity, not dwarfed or blighted.

Life, containing seeds to reproduce.

Purpose, to give pleasure and enjoyment as well as substance.

Faith in itself, to come to perfection.

We often say, "Oh, this is a plate of good deeds, kind actions, good words!"—*Mrs. C. I.*

Father, we see in this food the Substance of Spirit which feeds the soul and nourishes the body, and thine is the praise and the glory forever. Amen.—*M. P.*

SOCIETY OF SILENT UNITY

*Be still, and know,
that I am God.*

INSPIRED BY THE SPIRIT OF TRUTH .

The Society of Silent Unity is the Absent Healing Department of the Unity work.

It has members everywhere, and helps them in every need of life.

You can become a member of this Society and receive its help if you have faith in the power of God.

We will instruct you how to pray to the Father in secret, and the Father who sees in secret will reward you openly.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over." All letters are confidential.

UNITY SCHOOL OF CHRISTIANITY,

SILENT UNITY DEPARTMENT

Tenth and Tracy Avenue, Kansas City, Mo.

CLASS THOUGHT

May 20 to June 20, 1920

Held daily at 9 p. m.

*Jesus Christ, yesterday, today and forever,
God's perfect idea of man, restores me
to health and wholeness.*

PROSPERITY THOUGHT

May 20 to June 20, 1920

Held daily at 12 m.

*Prosperity is my inheritance from the Father,
and my sufficiency in all things.*

CLASS AND PROSPERITY THOUGHTS

Jesus Christ, yesterday, today and forever, God's perfect idea of man, restores me to health and wholeness. When Jesus Christ walked among us in the form of a man, the sick of body came to him, and he healed them. When the sick were not able to come before him, their friends brought them, and the Master made them whole. A few persons understood that it was not necessary for the patient to appear before the Physician in order to be healed; these few knew that the Christ healing is an omnipresent force which can be set into effective action by the word of one who is familiar with the ways and powers of Spirit. But there must be faith at both the sending and receiving stations, and *I Am* dominion at the center. Better than ever before, today we know that we do not have to go into another city or to another country to receive the gracious ministry of the Christ healing. We know that Christ is in our homes, in our affairs, on our streets, in our fields and on our country highways. Yesterday, today and forever, the healing Presence responds to our appeals, saving us physically as surely as spiritually.

Prosperity is my inheritance from the Father, and my sufficiency in all things. An earthly father provides home, clothes, food, and social advantages for his children. Out of his purse, be it opulent or restricted, he spends as generously as he can for the good of his sons and daughters. Each child keeps in a relation to the father which makes possible the reception of his kindness. The prosperity of the heavenly Father is more than sufficient to cover our demands. We keep ourselves in a receiving relationship by living with him in purpose and in thought, by asking what he would have us do and by obedience to his ways in us. Then his Substance comes into expression through us, and is our sufficiency at all times, no matter what the demand may be.

DREAMS AND THEIR INTERPRETATIONS

First dream. I saw in my dream the following: A large harvest; a large corn field, a large wheat field, a large barley field,—all belonging to me. It was nearly time for the sun to set; the sky was beautiful in the west; the men were all coming home from their day's work. I was talking with the overseer, or manager of the land. "Yes," he said, "it is a splendid harvest, the finest one I have ever had." We then saw a young boy, about sixteen years of age. The boy was alone, all the others having gone home. The boy was unfortunate, being half-witted; nevertheless he was happy. I said to the manager, "Oh, what a pity!" The manager replied, "The men all love him and are kind to him. He helps a little." The boy passed on to his home. We turned then to the setting sun. It was wonderfully, brilliantly red, with purple lights and shades in it. However, the sun was not ready to set. We walked on toward the house.

Second dream. I saw in my dream the sleeping Christ. I knew it was Christ, although there was no halo. The Christ I saw in my dream was a young Christ, lying on a white bed by a window. The time of day was early dawn. He was asleep, and a new-born day was about to arise. The face was a beautiful one, that of a young man of about twenty or twenty-one years. In the face I saw peace, strength, sweetness, gentleness, beauty and grandness. The bed that the sleeping Christ lay on, was white; the room was white. The covers and the pillows were white, the linen of the very best. The bed was by an east, French window, which was wide open. Outside, the earth was green and in blossom. The sky was rosy in the east; the sun had not risen yet, but it was at the dawn. I felt in my dream that when the day should come it would be a beautiful and glorious one, and that the sleeping Christ would awake when the sun should arise. This was a most beautiful and wonderful dream.

Third dream. I saw a wheat field. The wheat was golden and abnormally large. The seed was as large as a Lima bean. The stalks were eight or nine feet tall. There were paths in the wheat field, in which were people. There were men, women and children of all races, classes and stations. They were all very happy, singing and shouting for joy. There were with the people all kinds of animals and birds, both wild and tame, but they were all docile.

The lions were as tame as tabby cats. I heard a voice say, "They have decided not to cut the wheat. It is now not necessary. It will grow and grow." The people cried with joy, "Free at last! Free at last!" It was a wonderful and joyous sight.

(The last two dreams were more like visions than dreams. Both came to me in the afternoon, when I was resting, half asleep and half awake.)

The dreams and visions of one who is developing the higher nature should be given spiritual interpretation. They are the mind's picturing forth of changes taking place in the soul. The things that go to make up the dream or vision are, as a rule, symbolical of phases of the individual's consciousness. The exception is where things are revealed to us that may be interpreted and used for the betterment of the world about us.

Your dreams show clearly that you are coming into spiritual consciousness. You have set your mind in order, and it is time for the Christ to come forth in you.

We shall give you here the symbolical meaning of the things which appeared in your dreams, then you may interpret for yourself. Interpretation is not a mechanical process, nor can one successfully think out the meaning of dreams. The Spirit makes known the real significance. However, to know what mind action is being described is to be able to take the thought away from the picture and center it in the *inner* meaning.

Meaning of Symbols: Harvests are the results in consciousness of mental activities. Corn, wheat, barley, etc., stand for the fruits of the divine natural man's efforts in developing his powers.

People in dreams usually represent thoughts, or thought centers in consciousness.

You (the *I*), in your dream, represent your *I Am*, or real identity. You are the owner and the director of the action.

The "overseer, or manager" is the will, or executive faculty of mind. The will is working in harmony with the *I Am*, and the results are very good.

The "young boy" is probably an idea in your mind

of your limited intellectual training and ability. Notwithstanding this limitation which you see and pity in him, he is doing his utmost to coöperate in bringing forth the harvest, and is happy and loved by the men.

The sun is representative of the Son, Christ. The sun (Son) is the real source of power and development. It is the sun's warmth that draws upward to the light all that you and your men plant in faith.

The divine natural man (yourself) is putting all things in order, and the sun is coming toward the west, bringing with it all its glorious beauty and inspiration. The west is the without, representing a coming forth into manifestation. (In some dreams the west indicates that the dreamer is too much in the outer, depending upon the realm of form, etc.)

In the second dream, the sleeping Christ is your Christ, or real Self. This Christ Idea is harmoniously and well established in you subconsciously, but your conscious mind is not fully awakened to it. However, you are assured that the awakening is coming, for you realize the peace and strength and sweetness and purity, etc., of the Presence.

The windows of your soul are open toward the east, the within, and the sun (Son) is about to arise in all its glory. It is truly the dawn of a wonderful day, in which you will realize and demonstrate your Christ perfection.

Your third dream indicates that you are truly awakening the Christ self, that your whole mind and body are responding and being transformed.

The animals and birds represent forces of mind and body. These are coming into harmonious relation and activity through your righteous thinking, and there is no longer need to "cut the wheat," or sever the perfect connection between soul and body. This is the revelation that you are coming into the Truth that "your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ."

EXTRACTS FROM LETTERS

It is better to "try and fail than not to try at all," because the trying develops strength and courage, and the experience results in increased knowledge. This gives greater capacity of mind and body, and helps make clear the way for success in some other effort.

Spiritually speaking, there is no such thing as "failure." What seems to be such is but a false idea born of a sense of limitation, and exists only as a belief in human consciousness. Because man sees "through a glass darkly" and knows in *part* only, many things and actions seem to be failures, when, in fact, they are not so. In the clear light of Divine Mind, everything is seen to have a definite purpose and to work for the ultimate good of man, no matter what the immediate appearance may be. The specific act performed may not result in just what the person sought to attain, and then he thinks he has failed—but the wise ones know that the seeming failure is but a negative element in the success activity; that is, failure is the *denial* of the lesser good, that the way for the greater good may be opened. Therefore, in the end, failure brings to him naught but good. Among all the absolute certainties of life there is nothing surer than this: Every honest and intelligent effort to do that which is right and good, can result only in success, no matter what the partial or human appearance may indicate to the contrary. God makes what man calls failure, to yield only the substance of good.

* * * * *

Read the healing ministry of Jesus, as given in the Bible, and see how he attributed all to faith. Watch the working of his faith at the grave of Lazarus, and observe that before there was the faintest sign of his prayers being answered he said, in the hearing of all those gathered about, "Father, I thank thee that thou hearest me. And I knew that thou hearest me

always." Look up the texts on faith in the four Gospels, Matthew, Mark, Luke, and John, and you will receive a renewed conception of its foundation place in the realizing and manifesting of all good; in this way your faith will be greatly strengthened.

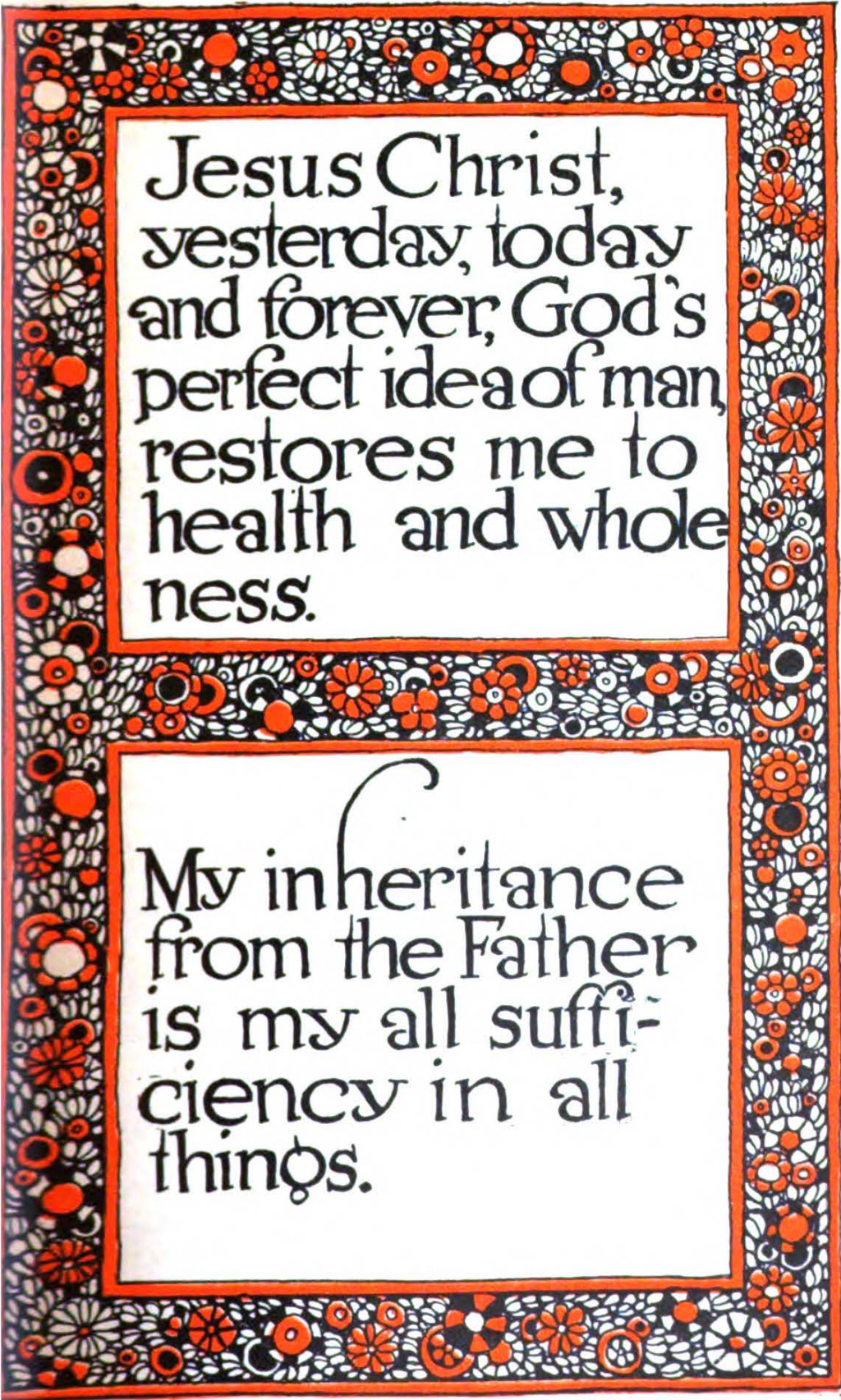
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The intellect can be used by the carnal mind or by the Christ Mind. It has been a channel through which the carnal or mortal thoughts of man have been expressed, but it must be lifted up, quickened by the Spirit, and used to express only Divine Ideas. The consciousness, or soul of man, must also be set free from the adverse, error thoughts of the carnal mind, and be filled with the faith, love, understanding, and truth, of the Spirit or Christ Mind. In this way the body will be released from the bondage of corruption in which it has been kept through the belief in error and carnality, and be made to express and manifest the true spiritual character in which it was created.

* * * * *

Please explain the meaning of the sin unto death as written in I John, 5 chapter.

Sin is falling short of the Divine Standard of living. The Christ is the Ideal Man; man's understanding and expression of Christ Ideas is the Divine Standard. Lack of understanding of Truth, and consequent failure to express it, is "sin not unto death." This sin is overcome and forgiven through prayer, as stated in the text. The "sin unto death" is rebellion, resistance of the Holy Spirit. Willful refusal to understand and live by the Truth is a law of cause and effect, and the result death,—darkness and disintegration in consciousness and body. In such case there is little use for one to pray for another, because there is no receptivity; the offender is shutting the Spirit out, and so cannot receive until he changes his mind.



Jesus Christ,
yesterday, today
and forever, God's
perfect idea of man,
restores me to
health and whole-
ness.

My inheritance
from the Father
is my all suffi-
ciency in all
things.

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SILENT UNITY HEALING

—
"What Hath God Wrought!"

HEALTH

St. Louis, Mo.—I have no more headaches and I feel very much stronger. Since receiving your treatment, I have been one of the highest graded pupils in the class.—*G. W.*

Wilmar, Ark.—I am thankful to report that my daughter's family is healed of influenza. When I wrote for prayers they were very bad, but began to get better before the letter reached you; my son, who went to nurse them, did not take the disease. I thank God for his blessings.—*Mrs. E. A. P.*

Kingsburg, Cal.—The third day after sending the letter asking prayers for my husband to relieve him of a bad cough, the trouble disappeared. He has been feeling well ever since. I am truly thankful for your prayers, and for the enlightenment which is giving me a clearer vision of the Truth.—*Mrs. R. R. E.*

Oakland, Cal.—It is with great pleasure that I write to tell you that E. J. has fully recovered from his illness. The spoken Word healed him at once. He had a very high fever, but after sending the telegram this disappeared. It was a wonderful demonstration.—*R. W. J.*

Beaumont, Cal.—I wrote you for prayers, and the pain in the side, from which I suffered, has entirely disappeared. My daughter is free from the appearance of cough and cold; she is able to be up and around once more. I cannot find words to express my gratitude and thanks to God for all the good that I have received.—*Mrs. H. H. R.*

Anderson, Mo.—I am thankful to inform you that we are all well. The flu disappeared as soon as I asked your prayers.—*Mrs. O. K.*

Rockdale, Texas—I asked your prayers a few days ago for my wife, who was suffering from eczema. I wish to report that she is healed of that dreaded disease, over which doctors and dozens of different kinds of salves and ointments had no power. The blessed Word has done the healing work. Thanks be to our God for the power, and to you, his servants that wait upon him. Please accept my love offering.—*W. W. S.*

St. Louis, Mo.—I want you to know how quickly the Word of faith healed me. Physician and oculist were un-

able to find the cause of headaches from which I suffered for several months. I asked your help, and within a week I was completely healed. I feel very grateful, and ask you to accept the love offering inclosed.—*Miss M. G.*

Yakima, Wash.—I telegraphed you for prayers for my mother, who was ill with a severe cold. You may discontinue, as she is well and strong again.—*Mr. N. W. C.*

New Orleans, La.—Mrs. W. was ill a number of years. Two operations were performed, and she did not regain her strength. She suffered from goiter, and another operation was performed. This time her nerves were shattered. She could not walk for five months. Her sense of feeling was completely gone, and she had to be supported to everything. A friend spoke to her about me, and I was called. I gave Truth statements, supplied her with Unity, and "Christian Healing." In five weeks she was able to go out alone, cook, wash, and iron; to sweep, scrub and sew; she also did all of her Christmas shopping. Today she is in perfect health.—*Mrs. E. D.*

Los Angeles, Cal.—My husband is entirely healed of the cough for which we asked your help. My mother's throat is healed, too. May God bless and keep you!—*Mrs. G. M.*

Union, Neb.—I thank you for helping me and for showing me how to help myself. The distress in stomach and bowels of two weeks ago, has vanished. My grandson wrote that his tonsils healed in a very short time, though they were badly swollen. This is another answer to prayer. Thank God!—*Mrs. M. J. B.*

Los Angeles, Cal.—Four days after I sent the letter requesting treatment, my wife was healed of St. Anthony's fire on her hands. Glory to God!—*W. E. P.*

Port Allegany, Pa.—I wrote you for prayers for my son, who was in the Middletown, N. Y., hospital for the insane, and also for prayers for myself that I might have more faith, and that I might be able to take him out of the hospital. My son is well and happy, and I have faith that God can and will do all we ask. This has been the most wonderful case of healing that we have ever heard of since Christ was with us on earth. I wish to thank Silent Unity. I thank God continually.—*Mrs. A. M. S.*

Bellingham, Wash.—When I wrote you at three o'clock in the afternoon, my son's temperature was 101¼, and at nine o'clock it was normal, for the first time in six days. The fever never returned. He is now working

again. I thank God and you, for my son was healed before the letter was very far on the way. He has not smoked since I wrote you. He said he tried twice, and the tobacco did not taste right; when he went into the cigar store where they were smoking, he said it seemed to make him sick. I am so happy over his victory.—*Mrs. A. H.*

Evanston, Ill.—Our prayers have been answered; I am restored from the error of tuberculosis. I thank God for this wonderful deliverance.—*R. S. M.*

Onawa, Iowa—My mother and uncle, for whom I asked your prayers, had very severe cases of influenza. They were wonderfully healed; we could see a change in them soon after wiring you. They are now well. We thank you for your prayers. I am inclosing a love offering.—*R. F.*

Washington, D. C.—About a month ago I asked for prayers for a friend who was quite ill. Three days after sending my letter he was out of bed; in less than a week the cough had almost gone. I requested that he try to forget the cough, and soon he was entirely well. At present he is as vigorous as he ever was.—*R. M. P.*

Hollywood, Cal.—I want to tell you of my wonderful healing. I seemed to have influenza. We sent you a telegram. Although I was not able to get up for three days, when I did get up I suffered from none of the after effects which usually follow the flu. I have no cough at all, and I am feeling better than ever before.—*Mrs. E. M. B.*

Tulsa, Okla.—I wrote you for help for Mrs. N. B., of this city, who was critically ill with pneumonia, and am delighted to report that she is now at her place of business and practically as strong as ever. My most grateful thanks go out to you for this wonderful demonstration. You may discontinue prayers for her.—*A. C. P.*

Tacoma, Wash.—I have written you about my son, W. H., and your prayers are answered. He is healed of stomach trouble. I thank God.—*Mrs. L. H.*

Hayward, Cal.—After telegraphing you to help my little granddaughter for fever and threatened pneumonia, she became better in a few hours, and next morning was entirely well. The trouble I wrote you about passed over my child, and I am thankful to God and to you. Please accept this love offering.—*Mrs. W. D. C.*

Wrangell, Alaska—My eyes are healed. Thanks be to God, through the reading of Unity the growth that was on my neck is no more. Oh, I am so glad and happy! My daughter and I are better in every way.—*Mrs. G. K. O.*

Proctor, Minn.—I wrote you about my little granddaughter having pneumonia. I want to thank you. She recovered in a very short time.—*Mrs. A. J.*

Ludwig, Nevada—I am writing to tell you that my wife and two little girls, for whom you were asked to pray some time ago, are healed of flu. We are grateful to you for your loving help, and to God for his healing presence.—*R. G.*

Cincinnati, Ohio—I wrote you several weeks ago for prayers for our little dog, which was so badly hurt that from all appearances one would think he could not live. I held to the Truth, and after I mailed the letter, I knew he would be helped. I am so grateful to say that he is entirely well again.—*Mrs. C. G.*

Hookerton, N. C.—You treated my daughter for the removal of moles. They have disappeared. I ask space in your monthly Unity for her testimonial, as she is so well pleased.—*E. S.*

Clarksville, Tenn.—I asked you to pray for the healing of a cough that was troubling me. I was better, and up, by the time you received my letter. May God bless you and all Unity people.—*Mrs. N. W.*

Darville, Ind.—The fever left me the day after I wrote you. I am able to be up now, for which I am so thankful.—*Mrs. C. P. K.*

Detroit, Mich.—You may discontinue prayers for my husband. The next day after sending the message, during the five o'clock silence, all pain left him and he is now entirely healed. We are very, very grateful.—*Mrs. E. T.*

Ontario, Canada—I asked my brother-in-law, who is a member of Silent Unity, for your prayers to heal a running sore on my back. Five years ago I was operated on for abscess, and the wound did not heal properly. Last fall it broke out, and I gave up hope of getting better. I had a terrible cough with the other trouble, but just as soon as my brother-in-law wrote you the cough stopped, the wound healed up at once, I may say just while you could clap your hands. I have not been so well for years.—*W. J. McC.*

Yonkers, N. Y.—I am writing to report to you that my aunt, to whom you have been giving treatments for the heart, has entirely recovered. We are all very thankful to God for his goodness.—*Miss M. E. S.*

Togo, Sask., Canada—My teeth are filling fine now. I can see where one has filled, lovely and pearly beside the rest.—*Miss V. C. W.*

Columbus, Ohio.—More than two months ago I asked your prayers for healing of nervousness. The treatment acted almost like magic, and I thank God. I have received a world of benefit from reading Unity. I am praising God daily for his wondrous works.—*K. W.*

New York, N. Y.—I wrote you for prayers for my brother, who, very ill with influenza, had been given up by the doctors. Thanks to the all-powerful Truth and Unity, he was healed and has most wonderfully recovered. I cannot express my thanks to God.—*Mrs. M. T. S.*

Marville, Wyo.—I have just had a demonstration of God's goodness. Had been experiencing loss of appetite and stomach trouble. On going to bed, I realized God's forgiving love; in the morning, I was entirely healed. I have a good appetite. Have not eaten meat for several weeks, and do not expect to ever eat any more of it.—*Mrs. N. W.*

Portland, Ore.—Your prayers for my little baby, C., have worked wonders. I sent a telegram when she had pneumonia, and the next day she was so much better that she could sit up. On the third day she began to act and play as usual. At this writing she is entirely healed, and it has been only two weeks since I requested your ministry.—*Mrs. R. L. C.*

Bois D'Arc, Mo.—I wrote you to pray for my mother, who had flu, and for my little daughter, who had pneumonia. They got along splendidly, and both are well again. I thank God, and I thank you very much for the spoken Word.—*Mrs. M. M.*

PROSPERITY

Los Angeles, Cal.—I have been wonderfully blessed and provided for. I wrote you for help in renting my room, and before you could possibly have received the letter a lady and her daughter rented it. She is a Unity student and we have delightful talks.—*Mrs. E. B. W.*

New York, N. Y.—I wrote you in January telling you of the scarcity of houses and apartments in New York, and asked you to help me find accommodations. On the 25th of February I was told of a vacancy, went right over and paid a deposit, and moved in March 1. I have a delightful eight-room apartment, facing on a beautiful broad avenue, just such a place as I've wanted for years. Things have greatly changed for me. A year ago I was wretchedly poor physically, spiritually, mentally, and oh, so horribly

poor, financially! A friend gave me a *Unity Magazine*. I read it, and wrote to you the same week. O, blessed, infinite, all-loving Father! How good He has been to me! I wish that the whole world might know about Truth, and see that the Lord is good.—*Y. V. H. W.*

Chicago, Ill.—Your prayers in my behalf have been answered; I have received the increase in wages for which we asked.—*L. R.*

Lakeland, Fla.—It is with a truly grateful heart that I write you, for I feel that it is through your prayers, and through your teaching me how to think aright, that the doors of financial success opened to me. I have taken up work on a commission basis; every day I try to be grateful and to hold prosperity thoughts and to see God's abundance everywhere. The commissions come pouring in. I did not dream that I could be so successful. I daily renew my pledge to God that he shall have the tenth, and I know that he will see to it that the business is a prosperous one.—*Mrs. C. C. R.*

Denver, Colo.—I wrote you several months ago asking for prayers, to the end that I might sell my house; also that I might secure a position. I am happy to say that my house was sold three weeks ago and that I have a position. I had tried for five years to dispose of the house, but without success. Now I thank you and praise God for success and prosperity.—*Mrs. A. W. H.*

Seattle, Wash.—My letter had hardly reached you when my furniture was sold. I praise God and Unity for the good that has come to me in so many ways. I now have a home of my own, a four-room house, with a lot for a garden. My daughter bought it for me, and it all came through God and Unity.—*Mrs. M. E. J.*

New Rochelle, N. Y.—I wrote Sunday asking for prayers to help me find a residence, and on Wednesday I was directed to the right place. I am inclosing a love gift.—*Mrs. H. L. G.*

Kansas City, Kans.—A few days ago I telephoned you to pray for the recovery of my daughter's hand bag, lost while she was traveling on the train. I am glad to report that in three days the bag was returned with contents untouched.—*G. J.*

Glen Ridge, N. J.—A short time ago I asked for your prayers that I might be able to sell my home here and secure another in Philadelphia, where my work has taken me. I am glad to say that this home was sold and a new one bought within a week. I felt all the time that we were

being divinely led, and I want to thank you for helping us. I praise God for his gracious dealings with us.—*A. B.*

Muskoka, Ontario, Canada—We thankfully report that our son secured a permanent position, as a result of your ministry of the prospering Word.—*Mrs. W. J. B.*

New York, N. Y.—Since writing you last I have received the best position I have ever held; I realize that it was through your prayers and my implicit faith that this was attained.—*F. B.*

New York, N. Y.—I am glad to report much happiness and prosperity, the latter including a raise in salary. I cannot properly express how much Truth has helped me in the past four years.—*Mrs. M. M. D.*

Portland, Ore.—I wrote a request to have our rooms filled with tenants, and we have rented them all before we have received an answer from Unity. We are very thankful for your prayers.—*J. K.*

Moline, Ill.—Shortly after sending you my last letter, my husband received quite a substantial raise in salary. I know this was brought about by our united efforts, because it is very unusual for him to receive an increase at this time of the year. I cannot tell you how grateful I am to God, the giver of all good gifts.—*Mrs. E. S.*

Washington, D. C.—About a month ago I wrote, asking you to help me demonstrate a suitable home. In a most unexpected manner, the necessity for moving was overcome. Since then my affairs have been straightening themselves. My faith grows stronger every day and my vision more clear.—*M. M. K.*

Fresno, Cal.—I wrote to you in regard to selling our flats in San Francisco, and am happy to say that we sold them for cash. We are learning each day that God is our supply in all things, and we are truly grateful.—*Mrs. F. E.*

Los Angeles, Cal.—I wrote you a week ago to help me sell my little tract of land in Oregon; I am happy to tell you that it is sold for the sum that I asked.—*Mrs. J. C.*

Los Angeles, Cal.—I wrote asking you to join me in prayers for my husband, who was out of steady work. The next day he received notice of an opening, and has been working steadily since. I praise God.—*Mrs. J. J. O'S.*

Waterloo, Iowa—I wrote some time ago, asking your help to sell my automobile. I sold it a week later, receiving the price I asked.—*W. J. V.*

Idaho Springs, Colo.—I cannot express my gratitude for the benefits which I have received, both financially and

spiritually. Shall I tell you that at first it appeared blasphemy to declare myself the Son of God? But by keeping on repeating each sentence of the statement you sent me, I knew all at once that I am the Son of God, and that God's love and wisdom live within me. Before I got this far, a turn came in my financial affairs. I struck ore in the mine which is literally plastered with gold, in fact the richest ore which I have ever seen. The discovery has made me independent for life, since the deposit is big and lies in the main vein of the mine.—*R. H.*

Toledo, Ohio—We want to thank you for your prayers for our safe arrival in Toledo. We had a pleasant journey all the way. My husband has a good position at a good salary. I am certainly thankful to God.—*Mrs. L. C. L.*

Ionia, Mich.—I have good news. I sold my house and lot yesterday for cash. I am so thankful to you for your prayers.—*Mrs. C. C. D.*

Ft. Dodge, Iowa—Several weeks ago I wrote you for help in finding a residence. The building we were living in had been sold; we were asked to move, as it was to be torn down. They had started this work, when the almost impossible happened. Another person bought the building and asked us to stay, wanting us to take out a two-year lease. Without your help this could not have happened.—*Mrs. R. C.*

Indianapolis, Ind.—Sometime ago I asked for prayers for prosperity, change of my husband's position, also help for sale of our home. I am exceedingly glad to report that within one week he received an offer he wanted; the company he is with will not let him go, but will give him the same kind of position with them, at double the present salary; residence in Chicago, which he desired. Our house was put up for sale, and the third day it was sold at a handsome profit, at the same time allowing the purchaser to come out without loss.—*Mrs. N. Van P.*

Boston, Mass.—Some days ago I wrote and asked your help in the recovery of a watch which my sister had lost. I know you will rejoice with me that it has been found.—*M. L.*

Brooklyn, N. Y.—Thank you so much for letter and words of cheer, in answer to my request with respect to my brother. I had a very encouraging letter from him, saying that he is at a work fitted to him. I praise and thank God for this answer to prayer.—*Mrs. A. F. H.*

BE YE TRANSFORMED

Jacksonville, Fla.—I am helped to continual spiritual growth by your prayers. I am growing in understanding of Substance, which is necessary for continual prosperity. God bless you, dear Unity.—*L. A. S.*

Yonkers, N. Y.—I want to tell you how beautiful I have found life to be since Truth has come to me through Unity. I am in my second year at college, and realize more and more that I am really knowing what true happiness and perfect contentment are. No one ever wanted or needed Truth more than I have for the past five years, although I did not know just what it was that I was searching for. I am filled with gratitude to God and Unity for the understanding which is mine. I have had a number of wonderful demonstrations, which have thrilled me to my innermost being, so unfathomable are the ways of God.—*R. L. W.*

Waukegan, Ill.—I feel that I must no longer postpone telling the wonderful blessings which we have received through the study of Truth as taught by Practical Christianity. I pitched headlong down a flight of stairs, sustaining serious bruises from which, however, I completely recovered in a few weeks. The words, "God is the strength of my life," flashing into my mind as I fell, no doubt saved my life. Pain was relieved instantly in the case of broken bones, and a serious injury to my husband's knee was overcome, as well as a growth removed without surgical aid. These are some of the blessings for which we thank God through the help of Silent Unity. All of us are enjoying a much happier, healthier state of both mind and body. I never understood the Bible before; now I wish that I could tell every one how much it means to me; I long to be able to help those who are sick and unhappy. Thanking you again, dear Silent Unity, and hoping this testimonial may help some one, I am yours in love and unity.—*A. W. M.*

Mobeetie, Texas—Some few years ago, just before the upheaval that has caused such a great change in the minds of people, I, a seeming despondent, down-and-out wanderer, wrote you for prayers, that I might realize a different condition. I know you will be glad to hear that I am contented, happy and prosperous. My unfoldment has been beyond my imagination, my prosperity beyond our expectations.—*H. L. T.*

New York, N. Y.—What your help has done for me personally in the way of uplifting, I fail to find words to

express. I was just worn out with fears, always looking for something to happen for our harm. Unity Magazine and Unity prayers have done away with that. I am absolutely unafraid, and I rely on the God within me to supply all our needs.—*I. L. D.*

Portland, Ore.—The change in me since writing for help is wonderful. I cannot half express my thankfulness to the Great Source of life. I am growing stronger; am conscious of life in my body. Had tried for years to leave off flesh food; now it is so easy as to be simply wonderful. Our way of living is entirely changed, thanks to God.—*L. M. M.*

Grand Ledge, Mich.—I wish I were able to tell you all the good things that have come to us in the last six months. Our son was returned to us, when we thought such a thing impossible after his enlistment for three years. I feel a mighty power working within me. I am so thankful for the small happenings, as well as for the great. My heart is surely full of praise and thanksgiving. We were led to a very comfortable home, by the Infinite Power. Everything has turned out well for us. I see things in a very different light than that in which I formerly viewed life.—*Mrs. L. M.*

MISCELLANEOUS

St. Paul, Minn.—Every new Unity that comes is like a direct answer to letters I have thought, but not written. This shows how universal our individual problems are. I feel so sure of the infolding, protecting, guiding Omnipresence, that I go on from day to day in peace, just trusting. Since we have turned to the Lord we have been blessed beyond words.—*Mrs. W. W. C.*

Glendo, Wyo.—I wrote you last fall to pray for an open winter. It has been beautiful weather ever since. As a consequence, the stock have gone through the winter without half the usual suffering.—*Mrs. D. B. M.*

Freeport, Ill.—I received my Weekly Unity and at once started reading the article by Imelda Octavia Shanklin, "Let Not Your Heart Be Troubled." I think it wonderful. It is just what we most need right now—take courage and thank God. I feel that these beautiful thoughts on this subject will be accepted by all who shall read them; so helpful, so well put. When my little Weekly Unity comes, all else is put aside until I look it over. It is such a comforter.—*Mrs. L. K. S.*



TO ALL MEMBERS OF THE UNITY FAMILY

You are a member of the Unity Family if you are interested in the principles which are set forth in our literature. As a member of the Family, you should lend a hand to its support. Remember when remitting your subscription that other magazines have advanced and many of them have doubled their subscription prices, while Unity publications are exactly the same as before the war. But the cost of producing them has doubled. At present prices of labor and material, every copy of Unity costs more than we get for it at published rates. We are trusting the innate Spirit of Justice in every member of the Family to send us enough to keep the work going, without compulsion or demand.

When you remit your subscription, place the amount you are about to send before the Lord and silently ask how much it shall be. Follow this guidance and you will fulfill the command of the Lord, "Bring ye the whole tithe into the store-house."

Speaking of tithing: There is a wonderful revival of this old time duty of an Israelite to the Lord's Work, and people in every religious organization are awakening to the benefits that come to those who are recognizing and coöperating with Jehovah in carrying forward his church. From a psychological viewpoint, we can see how this unity of man with Omnipotence in finances would insure success to every venture, but there is even a closer union, and that is the understanding that we are all members of a great Family and that we are not exercising charity but paying a part of the household expenses when we give our tithe.

The Unity work is the Lord's work, and we shall be glad if you will so recognize it and put it on your tithing list. "Give, and it shall be given unto you; good measure."

INTENSIVE TRAINING CLASS IN JULY

In July, 1919, we gave a two-weeks' training course for local and nonresident students who wished to get closer to the heart of Unity teachings. Students from all parts of the country were enrolled in that, the initial session of the Unity School special course. A Thanksgiving School in the autumn of 1919, and an Easter School, recently closed, were conducted in accordance with the plan originally followed. At the Easter School the following subjects were presented:

<i>Lessons in Truth</i>	W. K. Miller
<i>Primary Correspondence Course</i>	Mary C. O'Neill
<i>Bible Interpretation</i>	Jennie H. Croft
<i>Practical Application of Truth</i>	W. I. Hoschouer
<i>The Silence</i>	E. V. Ingraham
<i>Healing Principles</i>	Ida M. Palmer
<i>Spiritual Housekeeping</i>	Louise C. Newman
<i>Basic Principles</i>	Charles Fillmore

In July, 1920, we will have our second Summer School and will give our students the best course on Christian healing and metaphysical subjects which we are able to arrange. Plans are already being made and the schedule will be printed later.

What is the advantage in coming to the Summer School? You come into the atmosphere and influence of the Unity School and those who devote their entire time to studying and demonstrating Truth. You have the advantage of attending lessons presented by teachers who are selected because of their ability to explain Truth simply and clearly. You have the opportunity to receive individual help on your particular problem. Compensation by voluntary offerings.

This early notice is given so that those who wish to attend the Summer School can arrange their vacation for the last two weeks in July.

PUBLISHERS' NOTES

A mother writes that Wee Wisdom has given her the open sesame to the child's mind. Read her words: "I am a mother to three 'Wee' Children, and I should like to express my appreciation of Wee Wisdom. It is undoubtedly more than a child's magazine, inasmuch as it gives the parent an idea of how to present Truth teachings to the children. This was a puzzle to me, and Wee Wisdom seems just the little key I needed to open the way. The little magazine has helped me to get the child's viewpoint, which I simply could not see before. The children are so pleased with the magazine. They seem to absorb it all so nicely and take what I have read and explained in just the right way. It has proved to be just what I needed to help me train them. Heretofore I have tried to teach them all I could; but I stumbled along dreadfully, as I did not quite understand how to do it. I am looking forward to the next number of Wee Wisdom just as eagerly as the children."

The following is a short extract from an address entitled "The Bible and Progress," delivered by President Wilson: "The Bible is a book which reveals men unto themselves, not as creatures in bondage, not as men under human authority, not as those bidden to take counsel and command of any human source. It reveals every man to himself as a distinct moral agent, responsible not to men, not even to those men whom he has put over him in authority, but responsible through his own conscience to his Lord and Maker. Whenever a man sees this vision he stands up a free man, whatever may be the government under which he lives, if he sees beyond the circumstances of his own life."

Unity's choice in Bibles is the American Revised Version, because of its accuracy. \$3.50 will bring one to your desk or door.

Each season possesses its own charm, but the poets have yielded the palm to the springtime. The children are peculiarly susceptible to the magic spell of fragrant breeze, bird song and flower. This is the time to coöperate with Nature in stirring the imaginative impulse in the little people.

Unity, conscious of its responsibility affecting the future of boys and girls, publishes several books for children, written by authors who know how to stimulate the imagination, and quicken the soul quality.

Vacation time is almost upon us. We must give the youngsters wholesome occupation to keep them out of

trouble. The best substitute for mischief that we can offer is a number of good books. Send now while the stock is complete. See page 486 for list and prices.

A few words of encouragement for any who are laboring under the delusion of age: "I am gladly sending you \$1.00 for renewal, as I would not miss the cheery visits of the dear little Weekly for any price within reason. Wherever I am, there you will find the Weekly Unity—on the dresser in my room, on the library table, in my workbasket, in a pigeon hole in the writing desk—always appropriate in any place, welcome on every occasion. It keeps me so full of hope, faith and praise that my cup of gladness is running over. I am eighty-one years young, and Unity has made me glad to be alive now and ever more, world without end!" See description and price of Weekly Unity on the inside of back cover.

From one who has found the Father: "Your letters and literature always bring happiness to me. Since I have been receiving them, my whole life has been changed. Before I knew you, I was like the children of Israel, a wanderer in the wilderness; but, thank God, I am no longer a lost soul. I now know how to make the journey from sense to soul, since you have taught me how to think, and make the mental connection with the Father. I am so happy that I am telling every one with whom I come in contact, of your wonderful work in guiding mankind in the right direction to the Father."

An expression from one who has subscribed for Weekly for another. "I wish that I could tell you of the marvelous change that has been wrought in Mrs. L. and in her environment, by her acceptance of the Truths as taught by Unity. She was like a homesick child, wandering through a tangled, pathless wood. Now she has found her place at the Father's fireside, warmed and comforted by a love that is infinite in its tenderness—once doubting and embittered, today loving, trusting, and so happy!"

If you are studying Lessons in Truth, you will find a list of questions on each chapter most suggestive of thought. These questions have been formulated by those who have had long experience in teaching Truth classes; and they consequently know the best points of attack in each lesson. You'll never miss the 35 cents which will bring you these "Question Helps for Lessons in Truth."

"I am reading 'Lessons in Truth,' by H. Emilie Cady, and I want to express the great pleasure it gives me to own that book. If I could not duplicate it, I would not part with it, because it is so full of helpful spiritual reading. Oh, that everybody could know the value of this book! I am going to lend my copy to a friend, so I want you to send me another one, as I do not want to miss the spiritual help that comes from its daily reading." Extract from letter.

The seventh edition of the Silent Seventy Bulletin is now ready. It gives complete and definite information regarding the distribution of free literature. Silent Seventy workers are not a chosen few. All who feel themselves called to spread the glad Gospel of healing, happiness and prosperity are eligible. Freewill offerings help to pay for the literature distributed.

Read these words from a Weekly subscriber: "We enjoy reading Weekly Unity more than any religious paper we have ever had, as it seems to have just the right articles in it at just the right time. Then, too, one feels free to hand the paper to any one who may enjoy it, even though that person may be unfamiliar with Truth teachings, because the articles are easy of comprehension, as well as deep and entertaining."

"Inclosed find \$1.00, for which renew my subscription to Weekly Unity for another year, for I can't live without it. It is full of prescriptions on Eternal Life, and the Druggist is within our souls. Thank God through Jesus Christ, who reveals this Truth to all faithful seekers." So writes one of our faithful readers.

The call for Truth literature grows greater each day. We scarcely have one edition off the press, when another crowds upon us. But we don't mind. The greater the demands made upon us, the nearer that day now dawning, when mankind shall be free, walking and talking with God.

One who has attained financial freedom through the use of the Prosperity Bank writes: "My money seems to possess an elastic quality which it never used to have. This, I know, is the result of my different attitude toward it. I am so grateful to have been given the better understanding."

The mother of a true home writes: "I am so grateful for the beloved Weekly. The children look up the day's

statement every morning at the breakfast table, and it is our watchword for the day."

A generous distributor of Silent Seventy literature writes to a friend: "Try these free copies and receive a blessing. I tried them and am happy."

A few copies of the beautiful Easter Calendar still remain. If you are not already supplied, you may yet secure one by sending for it promptly. \$1.00 is the price.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries that the Silent Unity "Class Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in June Unity Magazine:

CLASS THOUGHT

Held daily at 9 p. m.

June 20 to July 20, 1920

"Jesus of Nazareth passeth by." Touching the hem of his garment of Truth, I am healed.

PROSPERITY THOUGHT

Held daily at 12 m.

June 20 to July 20, 1920

The superabundant riches of the Christ Mind are mine, and I am prospered in all ways.

STUDY HELPS AND QUESTIONS FOR CHRISTIAN HEALING

Have you ever studied a textbook with the aid of well-framed questions? If you have, you know how the questions directed your attention to the salient points in the lessons.

These "Question Helps" are intended to lead the student to get the very kernel of the thought in each paragraph of "Christian Healing."

Send for a copy, and make the study of Christian psychology a pleasure as well as a profit. Strongly bound, convenient size. Price, 35 cents.

IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your subscription to Unity Magazine please renew at once. When a yellow blank is found under this notice, it means that your subscription expires this month. If the blank is placed in this issue, your renewal should reach us before the first of June to avoid missing the next number. Use money order if possible, but bills or two-cent stamps may be sent at our risk.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written to us for lists. We cannot grant the privilege to everybody; it is given to only those who we have reason to believe are sincere seekers for Truth. Application in this department must be made by the one who wishes his name published.

Wm. G. Wickman, No. 31786, San Quentin, Cal.

Mrs. Belle Lund, 31 Mason St., Hammond, Ind.

Mrs. Mildred Lancaster, 82 N. 6th Ave., Tucson, Arizona.

Miss Birdie Hunter, Palmyra, Miss.

E. D. McKercher, Eldoril, Burford Lane, Lymm, Cheshire, England.

Ida C. L. Nickerson, Cape Cod, Cotuit, Mass.

Vera Jane Edwards, Fowler, Colo.

Ida R. Abbot, Woman's Rest Room, Phoenix, Ariz.

Lucy Albright, Harrisburg, Ark.

Mary L. Shapard, 15 Gem Bldg., Boise, Idaho.

Mrs. J. O. Johnson, Whittier, Cal.

Carrie D. Inman, Salamanco, N. Y.

Mrs. C. P. Bell, 408 Waverly Ave., Kansas City, Kansas.

Mrs. Ella Benson, 1006 Lake St., Elmira, N. Y.

Lisette Corbett, 924 Hickman Rd., Augusta, Ga.

Ida Leo Davis, 5180-A Coates Ave., St. Louis, Mo.

THE SILENT SEVENTY

The Lord appointed Seventy others.—Luke 10:1.

The Silent Seventy is the department of Unity work which distributes free literature. You who have been benefited by the study of Truth, and who desire to help others to see the Light, are invited to join the Silent Seventy and take up this work. There are no set rules, and no obligations. Write the Secretary for Bulletin No. 7. Each month we will publish testimonials from members; this month we give the following:

Mountain Home, Idaho—I have distributed the literature which you sent me; it was very gratefully received, and I believe will do a great deal of good. I am living in the country now, where it is thinly settled; but still, I feel that there is great opportunity to sow the seed. It is most wonderful, the results that have come from the first Unitys and Weeklys I gave out. It has been far-reaching in doing good and bringing happiness and prosperity into homes that were almost shattered. I can never bless Unity enough for the wonderful results in my own home and affairs.—*Mrs. D. G. R., S-70 No. AS-3.*

Thomaston, Maine—Hardly a day passed without opportunities for spreading the Truth, either by word or in writing letters,—even in this little town of some 2000 inhabitants—before I joined the Silent Seventy; but since then the ways seem to have opened all around, leading me directly to starved, hungry souls. The first day, I went to the house of a woman to pay a bill, and found her in the street in anger, walking up and down, and her husband inside of the house with the lock of the door which he had removed, in his hand. I talked to her; he was attracted and came to listen, and before I left he had put the lock back on the door, and confided to me that he wanted very much to have a Bible. I gave him some Unity literature, and another day carried a Bible to him. Of his own accord he subscribed for Weekly Unity.—*Mrs. P. F., S-70 No. AQ-28.*

Cebu, Phillipine Islands—After reading many numbers of Unity, I am fully convinced that the Society of Silent Seventy is working wonderfully for the benefit of human kind; for this reason please accept me as one of the members of the said Society with a tremendous faith in the power of God. Hoping that I may be accepted by you as a member.—*D. M., Bureau of Labor, S-70 No. AS-37.*



Members are enrolled through this pledge:

Date.....

To UNITY GOOD WORDS CLUB,

Tenth and Tracy Ave., Kansas City, Mo.

I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore, I desire to become a member of Unity Good Words Club that I may unite in helping others as well as myself to speak only good, true words.

I agree to guard my conversations against all words of gossip, anxiety, foolishness, impurity, untruthfulness, crime, fear, nagging, complaining, sickness, poverty and anger, and to turn them toward words of trust, wisdom, goodness, health, prosperity, praise, joy and goodwill. I will also abide by the rules of the Club.

Name

Address

City or Town.....

State.....

This blank must be signed personally.

(Clip this pledge and return to the Central Secretary for enrollment.)

No dues nor fees are attached to membership, the expense of the Club being met by freewill offerings. The Club has an official emblem bearing the symbol of the Three Wise Monkeys, signifying "I see no evil, I hear no evil, I speak no evil." The gold emblem with safety catch sells for \$1.50. An attractive wall motto, a replica of which appears above, contains the pledge in hand lettering. This card is 25 cents. Suggestions and helps are offered members through the official organ of the Club, *Weekly Unity*, this also including personal reports from members.

WHERE UNITY PUBLICATIONS ARE SOLD

- Cal., Alameda*—Home of Truth, corner Grand and Alameda Ave.
Fresno—Unity Truth Center and Metaphysical Library, 331 Forsyth Bldg.
Los Angeles—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 910-914 Black Building; The New Thought Church, 514 Fay Building; Unity School of Christianity, Room 210, 313 West Third Street.
Long Beach—Metaphysical Studio, 53 Cedar Ave.
Oakland—Mrs. Jessie Juliet Knox, Unity Center, 5453 Manila Ave., phone Piedmont 5350J; Ethel R. Egy, 1531 17th Ave.
Palo Alto—N. T. Truth Center, 451 Channing Way.
Sacramento—Home of Truth, 1415 L St.
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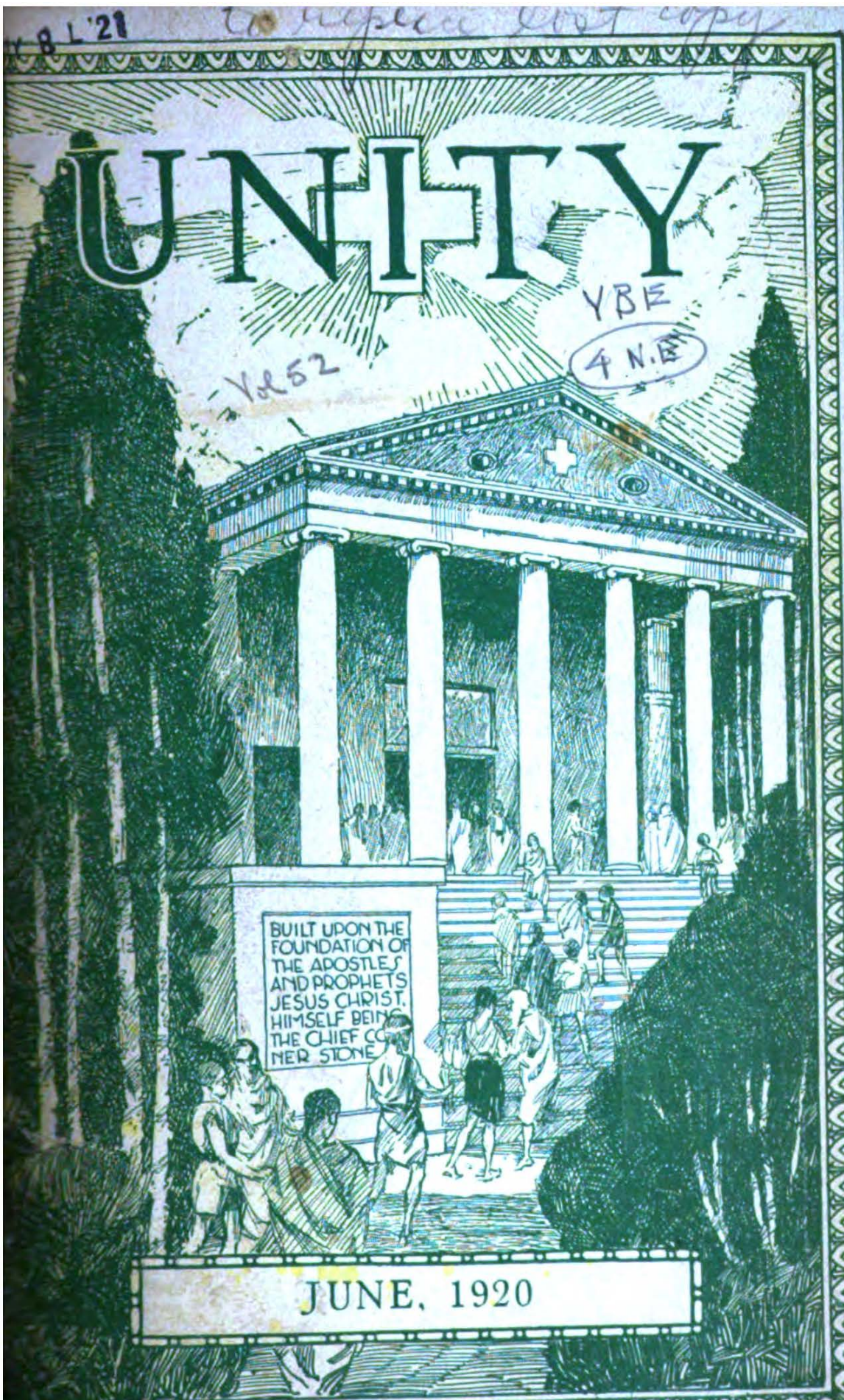
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A Monthly Magazine issued the first of the month by
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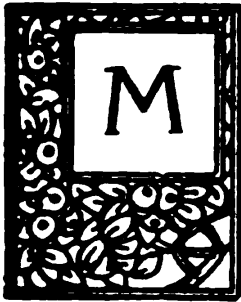
Believing in the innate honesty and justice of all men and women, voluntary offerings are received for all our ministrations. No demand for money, nor a charge against any one, has ever been made in the twenty-five years of our existence.

If you or your friends are sick or unhappy, in poverty or financial difficulties, or in trouble of any kind, write or telegraph to this Society and you will be helped at once. All the correspondence is strictly confidential.

Send all requests for help to *Society of Silent Unity*, Tenth and Tracy Avenue, Kansas City, Mo.

POWER; DOMINION; MASTERY

CHARLES FILLMORE



MAN DOES not exercise the power and authority of his spiritual nature because he lacks understanding of its character and of his relation to the originating Mind in which he exists. Power over thought, the forces of soul, and in truth, power over all ideas, is what man inherits from Divine Mind. A quickening from on high is necessary to this accomplishment. The baptism of the Holy Spirit is a quickening of the spiritual nature which reflects into intellect and body. When one understands the science of Being, he is prepared to receive this baptism and utilize it along broader lines of thought. Jesus had taught his disciples and followers, and they were prepared for the baptism which they received on the day of Pentecost.

"Ye shall receive power when the Holy Spirit is come upon you." The promise of power is essential to the work which Jesus Christ expects his followers to do in the great field of humanity, the world round. The command is to go into every nation and preach the Gospel. This power of the Word should also be applied by man to his individual redemption and he should speak the redeeming Word of the Spirit to the multitudinous thought-people of his own soul and body.

Among the disciples of Jesus Christ, Philip represents the power faculty of the mind. Philip means "a lover of horses;" in physical activity, the horse represents power; the ox, strength. Each of the twelve fundamental faculties of man has an ego which reflects, in a measure, the original man idea in God. The twelve disciples as egos, have twelve centers or thrones in the body consciousness, from which they exercise their power. The will expresses its dominion from the head, wisdom from the breast, and power (the ego that forms

this subject) from the throat. Power is one branch of the great tree named "life," in Genesis. The body of the life tree is the spinal cord, over which the motor system, with branches to every part of the organism, exercises its nervous energy.

The power center in the throat controls all the vibratory energies of the organism. It is the open door between the formless and the formed worlds of vibrations pertaining to the expression of sound. Every word that goes forth receives its specific character from the power faculty. When Jesus said, "The words that I have spoken unto you are spirit, and are life," he meant that through the spoken Word he conveyed an inner spiritual quickening quality that would enter the mind of the recipient and awaken the inactive Spirit and Life. When the voice has unified with the life of the soul, it takes on a sweetness and a depth that one feels and remembers; the voice that lacks this union is metallic and superficial. Voice culture may give one tone brilliancy, but there never was a great singer who lacked the soul contact. But higher and deeper still is the voice of one who has made union with the Spirit and can say with Jesus, "Heaven and earth shall pass away: but my words shall not pass away."

When we understand this power of the Word, we have the key to the perpetuity of sacred writings. According to tradition, all the writings of the Bible were destroyed; but they were restored by Esdras, who "remembered in his heart" and re-wrote them. Modern discoveries in the realm of mind, in a measure explain this mystical statement. We know now that every word which man utters makes an imprint in the astral ethers, and where there is consciousness of God-Life in the mind of the speaker, all words become living identities and are perpetuated throughout the ages. Any one who develops sufficient spiritual power may enter this Book of Life within the Cosmic Mind and read out of its pages.

The mind and body of man have the power of transforming energy from one plane of consciousness to another. This is the power and dominion implanted in man from the beginning. According to Scripture, "God said, Let us make man in our image, after our likeness; and they shall have dominion over the fish of the sea, and over the fowl of the heaven, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth" (Gen. 1:26, Leeser translation). Paul corroborates this statement by calling attention to the glory of his inheritance: "Having the eyes of your heart enlightened, that ye may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power to us-ward who believe according to that working of the strength of his might which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly places far above all rule and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come."

In the kingdom of God within man's consciousness, the Power Disciple plays an important part in controlling the expression of the many emotions, inspirations and thoughts of the soul. The voice is the most direct avenue of this expression, when man has dominion over the emotions and feelings from which the original impulse arises. The power of love makes the voice rich, warm, and mellow. Love can be set free in the soul through cultivating a loving attitude toward everybody and everything. Strength may be added by silently speaking words of strength to each of the disciples sitting upon the twelve thrones within. Power swings open all the doors of soul and body. When one feels vital and energetic, the voice is strong and vibrant and brilliant. When the soul is sorrowful, the body weakens and the voice betrays its lack by its mournful intonation. One can feel the power of unity with the Higher

Self through the vibrations of power in the throat, quicker than in any other way. This reveals that ideas rule the man. Jesus affirmed, "All power is given unto me in heaven [mind] and in earth [body]" (King James version). When Jesus made this affirmation he undoubtedly realized his innate spiritual dominion, and when he consciously attuned his spiritual identity to soul and body, there was a conscious influx of power, and his hearers said, "he taught them as one having authority, and not as their scribes."

In the process of regeneration the consciousness of power ebbs and flows, because the old and the new tides of thought act and re-act in the conscious and subconscious realms of mind. However, when a disciple realizes his unity with Omnipotence, he is but little disturbed by the changes that go on in his mind and body. He knows that his spiritual dominion is established, and that firm conviction expresses itself in firm words. He realizes that "men may come and men may go, but I go on forever." Jesus said, "Heaven and earth shall pass away, but my words shall not pass away." Here is the evidence of spiritual power united with the idea of eternity. This union destroys the thought of years and declining power, and when awakened in those who have believed in age, will transform them and make all things new.

No great vocalist ever lived but had inner spiritual power as an abiding conviction. This is strikingly illustrated today in the indomitable persistency and power in the overcoming of obstacles by the famous opera star, Galli-Curci. In the early stages of her career she was discouraged by opera managers. They told her she could never make a success, but she persevered in the unconquerable Spirit; she never gave up, and so she finally mastered every defect of the voice. This is a wonderful lesson to those who are apparently meeting with discouragements in their ongoing, those who are tempted to succumb to circumstances and con-

ditions in body and environment. Take the words of Paul, "none of these things move me," and make affirmations of your spiritual supremacy mountain high.

Some metaphysical schools warn their students against the development of power, because they fear it will be used in selfish, ambitious ways. It doubtless is true that the personal ego sometimes lays hold of the power faculty and uses it for selfish aggrandizement, and we can readily see how what is called the devil had origin. To be successful in the use and power of Being, one must be obedient in exercising all the ideas that make man. If there is an assumption of personal power, Lucifer falls "like lightning from heaven," and the adverse or carnal mind goes to and fro in the earth. The casting out of these demons of personality formed a large part of the work of Jesus, and those who follow him in the regeneration are confronted with similar states of mind and find it necessary to cast out the great demon selfishness, that claims to have power, but is a liar and the father of lies.

No great overcoming work can be done by the disciple without a certain realization of spiritual power, dominion, mastery. Without this, one easily gives up to temporal laws, soul-made and man-made. The psychic atmosphere is filled with thoughts that are not in harmony with Divine Mind. These are legion, and to overcome them one must be on his guard. Jesus said, "Watch." This means that we should quicken our discernment and ability to choose between the good and the evil. "And why even of yourselves judge ye not what is right?" This wisdom of Spirit is man's through the all-knowing and all-discerning power of Spirit within him, and he need never fear going wrong if he listens to his divine intuition. "Ye shall know the truth, and the truth shall make you free." But one can never be free until he declares his freedom. Jesus said, "I am from above." It is the prerogative of every man to make this declaration and thereby rise above the

psychisms of mortal thought. Then do not fear to develop your power and mastery. They are not to be exercised on other people, but on yourself. "He that ruleth his spirit [is more powerful] than he that taketh a city." Alexander cried because there were no more worlds to conquer, yet he had not conquered his own appetite, and died a drunkard at the age of thirty-two. Today men are striving to acquire power through money, legislation, and man-made government, and falling short at every turn because they have not mastered themselves.

Jesus said, "My kingdom is not of this world," and yet he set up a kingdom in the world greater than that of all other kings, the kingdom to which every knee must bend. In its beginning his kingdom was a very small affair, and the wise and mighty laughed to scorn the proclamation that he was a King. Yet he was a King and "every inch a King." His people have been slow to follow the laws which he promulgated for his Kingdom, but the vital integrity of his edicts is now dawning upon men in every walk of life, and they are seeing that there can be no permanent peace nor even civilization on this earth until the "golden rule," laid down by Jesus, is adopted by nations in commercial and in all other relationships. Business men are teaching the precept of Jesus, "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them," as fundamental in commercial success. Everywhere we hear them talking coöperation instead of competition. Money and large combinations of capitalists are no longer given the high places by wise financiers. Commercial seers are discerning the dawn of a new day, in which good service will be the goal instead of big profits. Here we see the coming of the Christ "as a thief in the night." The night of ignorance and destructive competition is burned out and "jocund day stands tiptoe on the misty mountain tops."

It follows that every kind of human industry must

be carried forward by a power that recognizes the Divine Law. Man is the power of God in action. To man is given the highest power in the universe, the conscious power of thought. There is a universal creative force that urges man forward to the place where he recognizes the creative power of his individual thought. This force is elemental, and all its attributes come under the dominion of man. When he coöperates with Divine Principle, man sits on the throne of his authority, and the elemental force is subject to him.

But the power and the authority which are to rule in the kingdom of heaven are dependent on man's authority and his rule in the earth. Jesus said to Peter, "Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." If man binds or controls the appetites, passions and emotions in the body (earth), he establishes an ability and power to control the same forces in the realms universal, out of which the heavens are formed. When he attains a freedom in the expression of the qualities inherent in soul and body, he expands in power and can set free the elements universal and restore equilibrium between heaven and earth, or Spirit and matter. When enough people have attained this power, the "new heaven and new earth," described in the twenty-first chapter of Revelation, will appear. It will not be necessary for any one to wait for the full complement of overcomers, the mystical 144,000 who are to rule the new world, but each individual who complies with the overcoming law may enter into power and sit at the right hand with Jesus on his throne. It should not be overlooked by the elect that the Scripture reads, "He that overcometh shall inherit these things." To overcome and sit with Jesus on his throne, means that man must overcome as He overcame. Jesus overcame the world, the flesh and the devil. To overcome the world one must be proof against all its allurements of riches and honor. To overcome the flesh one must

spiritualize the five-sense man until material consciousness is raised to spiritual consciousness in feeling, tasting, seeing, hearing and smelling. This will ultimate in a complete mastery of the body and in its final redemption from death. The devil is the personal ego who has in his freedom formed a state of consciousness peculiarly his own. When man lives wholly in the consciousness which personality has built up, he is ruled by the "carnal mind," which is the "adversary," or Satan. The mystery of the cross is hid in the overcoming of Satan. When the *I Am* identity, which is man, becomes so involved in its personal affairs that it ignores God, it lays hold of the body and rules all its functions. When this rule is broken by the power of the Christ, there is a crucifixion. It may seem that Jesus is being crucified, but this is seeming, only. Death comes to the Judas consciousness, which "hath a devil." But the body, being closely connected with this usurping mind, passes through suffering and apparent death. This is no more than appearance, because the higher principle, the Christ, resurrects the body and transmutes it to higher spiritual substance, where it enters into harmony or heaven.

The climax of man's power and dominion is set forth in the resurrection and ascension of the type-man Jesus.

Wherefore David blessed Jehovah before all the assembly; and David said, Blessed be thou, O Jehovah, the God of Israel our father, for ever and ever. Thine, O Jehovah, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heavens and in the earth is thine; thine is the kingdom, O Jehovah, and thou art exalted as head above all. Both riches and honor come of thee, and thou rulest over all; and in thy hand is power and might; and in thy hand it is to make great, and to give strength unto all.—*1 Chron. 29:10-12.*

POWER

E. V. INGRAHAM



IN EVERY phase of life, power is much sought after. No matter where we go, some one is seeking power in one way or in another. It is nothing uncommon to hear some one say, "If I only had the power I would do this, or I would do that." In metaphysical circles we often hear, "If I only had power to demonstrate!" The desire for power in some degree is universal.

Every man has at his command all the potential power of the universe. That all power is given unto man, is literally true of every man in existence. The power to rise, the power to express, the power to accomplish every desire of the heart, belongs to man without even the asking. It comes with the creation of man, has been his from the beginning, given as a free gift from God.

Conscious possession of the gift comes through knowledge and use.

In one sense, man is using his power daily, and this accounts for his present condition. He uses it in the wrong direction or he so scatters his forces that no one idea or object has sufficient support to insure orderly and abiding manifestation.

One proof of man's power is found in the fact that he has so altered his own general condition, that, to himself at least, he appears to be unlike God, in whose image he was created. Can we imagine such power as is evidenced in this fact? In spite of our original nature, and in spite of the Divine Principle which always moves toward perfection, we have had the power to bring into manifestation an apparent opposite to God's creation. On the other hand, think of the wonderful possibilities of our return to Divine Perfection. If, in going against the tide of creative energy, we have brought about our

present state, what an infinitely glorious condition can we expect when we turn and work with this great flood of constructive power!

Power is the result of applied energy. The steam engine is a good illustration of this fact. Take, for instance, an engine, the boiler of which contains one hundred pounds steam pressure. This steam is not yet power; it is only potential power—only possibility. From the boiler this steam is conveyed through pipes and applied to the cylinders of the engine. As a consequence, the engine moves, and we behold the manifestation of power. Power did not result until the steam was applied. The amount of power depended upon the degree to which the steam pressure of the boiler was sustained to the point of and during application. If any leakage or stoppage occurred at any point, to that degree there was a decrease of power. Full efficiency resulted only when the application was consistent with capacity.

Man, as he was created—perfect and in dominion over all things—represents the capacity of the present man. If he does not express this capacity, it is because his potential power is obstructed, misdirected, or dissipated in some way or other. The cure for his inefficiency lies in a systematic effort to direct the latent forces in such a manner as will produce the desired result. The process by which this is done is described in the Scriptures, "decree a thing and it shall be established unto thee." This stored up capacity (creative energy) in man works itself out through formulated thought, either as ideas or as words, similarly to the way in which the energy in the engine works itself out through the cylinders.

As we have said before, man already has all the power there is, but he has either repressed his forces or directed them in wrong channels. He has had the power to demonstrate disease in the face of omnipresent health, poverty in presence of inexhaustible substance.

and seeming death in the presence of eternal life. This has all been brought about by the formulated thoughts or decrees of the thinking self. If these present conditions are to be changed, the decrees of mind must be changed and man's energies directed in different channels.

This change of thought and its manifestation is not brought about by an occasional constructive thought or mental reference to our cherished ideals. It is brought about through being constant in season and out of season. Just to the degree that our thought and our act deviate from the chosen ideal, there is a leakage or dissipation of energy, and the effectiveness of our forces is decreased just that much. These wandering tendencies of the mind are the leaks in the steam line.

It can readily be seen that the secret of power in any given direction lies in self-control, which is ability to direct and sustain our thought and act according to our choice. This does not mean that we think one thought or hold to one idea all the time. That would be limiting, indeed. But it does mean that a certain standard and purpose be maintained, and that all our thinking and acting be carried on in strict accordance with this standard. This gives ample latitude for variety of thought; but it is necessary that every thought entertained in consciousness be conducive to the fulfillment of one's chosen ideal, that it support the central purpose, working to that end.

This conscious maintaining of a high standard of thought and act is true concentration. That concentration is holding the attention to a certain point, thought or statement, is a wrong conception. True concentration is sustaining a central ideal and giving it the complete support of one's entire being.

Another lesson we can learn from mechanics is that of balance. A mechanic well knows that when a strain develops at one point in the mechanism, the developed strain must be compensated for at some other point,

else the machine will not run smoothly. The more smoothly it runs the more power it can develop, the more speed it can attain and the longer it will last. Power, speed and durability are decreased by every uncompensated strain.

Balance in man's activity is what we call poise, and where poise prevails we may be pretty sure that a considerable degree of ability is there also. But poise is not suppression or negation. It is balanced, well directed action. One more secret of mechanical power is directness. The more directly the energy is applied, the greater is the resulting efficiency. So with man, the more directly his thought and act are related to his central ideal, the greater is the efficiency resulting from the energy applied. The secret of Jesus Christ's power lay in his realization of absolute oneness with the Father.

In this connection we may profitably study the power of thought and wherein lies its greatest degree of power. If there is an infinite degree of energy available to man; if this energy does express itself through ideas, it can readily be seen that the character of the ideas sustained in consciousness is one of the primal factors in determining the degree of one's power. This is where the imagination plays its part and shows why the faculty of power logically follows imagination. As the dimensions of the cylinders on an engine determine its power, so do the dimensions of our ideas determine our expressed power. Though one's potential or available power is infinite, his expressed power is determined by the character, quality, and degree of his ideas, his ability to sustain these ideas and carry them out in action, and at the same time maintain their original standard.

Another great determining factor in this matter of one's power (and which is really a phase of imagination), is that which he is willing to admit. If one admits only the apparent powers of the personal man, his ideas are quickened only by the energies he seems to possess.

On the other hand, if he is willing to admit that every constructive word he speaks is backed up by the universal energies, his word becomes a mighty factor in his spiritual progress.

One reason why people do not get benefit from their statements of Truth is that they fail to recognize or admit the power inherent in the words themselves, depending upon that power which is accumulated through constant reiteration. Once repeating a statement, admitting that it carries with it the creative energy of God, carries greater power by far than an oft-repeated statement without this admission.

The man of authority speaks in the realization that his words are spirit and they are life, that they shall not return void but shall accomplish that whereunto they are sent. The man of authority is not given to much repetition of orders, but is more likely to meet opposition and resistance with the attitude, "I have spoken."

Do not interpret us as not favoring the continued use of a good statement of Truth. Repetition is all right if one feels the need, but our object is to emphasize the value of recognizing the inherent power in words and their natural authority, rather than depending upon the momentum gained through reiteration.

Another point exceedingly worthy of consideration in connection with the power of words or ideas, is their relationship to one's present being. The more tangible an idea is, or the more substantial it is, the more perfect vehicle it becomes through which its creative energy may act. Vague, dreamy ideas which pertain to the past or future, or which are unrelated to one's present being, are intangible. An idea becomes tangible as it becomes interwoven through the fabric of one's whole being, including his flesh and bones. When an idea becomes so closely allied with one that he begins to "feel it in his bones," all things else being equal, it is reaching its highest degree of power. When only our highest ideals are allowed to thus become closely associated within

our present being, our spiritual progress in mind, body, and affairs, will be exceedingly satisfactory.

There are two stages through which our statement of Truth may pass. The first stage is that of quickening the mind and body until they begin to comprehend the Truth. Thus the mind and body become accustomed to the activity which is characteristic of God. The second stage is that in which the mind and body have been so lifted up and merged into harmony with God that we think and act in God. We in God, and God in us, that we may be made perfect in one. It is in this state that we become the one hundred per cent man and express the power consistent with our true nature. This is the state reached by Jesus Christ when he explained that the words which he spoke were not his, but words of the Father speaking through him.

Therefore in dealing with thoughts and words, let us remember that potentially they have infinite power, and that when this is recognized and when the idea represented is released in our being and supported in every way by every phase of our being, no word spoken shall return void, but, having infinite power, shall accomplish that whereunto it is sent.

The weakest living creature, by concentrating his powers on a single object, can accomplish something; the strongest, by dispensing his over many, may fail to accomplish anything. The drop, by continually falling, bores its passage through the hardest rock. The hasty torrent rushes over it with hideous uproar, and leaves no trace behind.—*Carlyle*.

Power exhibits itself under two distinct forms,—strength and force,—each possessing peculiar qualities, and each perfect in its own sphere. Strength is typified by the oak, the rock, the mountain. Force embodies itself in the cataract, the tempest, and the thunder-bolt.—*Garfield*.

EXERCISING POWER AND AUTHORITY

F. B. WHITNEY



WHEN God-Mind embodied all its glorious thoughts into one perfect idea, man, there was implanted in this creation the capacity to exert power and dominion over all things. Man, in his ascent to completeness, in his upward march to a full realization of the Truth about himself, passes through that state of consciousness wherein he experiences an overwhelming desire to exercise all his God-given faculties. In this consciousness, he finds that those conditions and things which he previously feared and to which he formerly ascribed power, have no authority over him. He is called upon to actually realize the Truth of his own power, dominion, mastery, and authority, that he may clear his consciousness of any latent ideas and unredeemed beliefs in might and strength on the part of external things, other people, conditions and environments. "God gave us not a spirit of fearfulness; but of power and love and discipline." "There is but one Presence and one Power in all the universe—the Good Omnipotent."

The innate power of man remains unified with the power back of all creation, and man is ever spiritually identified with the Supreme Power. A feeling that for some reason he has been cut loose from this sustaining power behind him, is the cause of his belief that he is unable to stand against the thing that fear presents to him. But "he shall be made to stand; for the Lord hath power to make him stand." The consciousness of lack of peace, health, and substance, is proved false and cannot endure, when one enters into the consciousness of the always reliable, ever dependable, never failing power of the indwelling Christ. The consciousness of man's dominion over all things comes after finding the Christ within, and it brings every thought into obedience

to this omnipotent, impregnable, invulnerable, invincible power and might. "Ye shall receive power, when the Holy Spirit is come upon you." "That ye may be strengthened with power through his Spirit in the inward man."

Spiritual power can be developed only through ceasing to believe that there can be other powers. Daily meditation and prayer serve to discipline the thoughts into knowing that through Christ the individual has potentially all power, and practically all the power he can conceive. Metaphysicians direct all their power from the *I Am* center, from the innate individualization of God consciousness, knowing full well that Truth declared from this stronghold cannot be weakened by outer appearances. Adverse conditions never have power; they only appear to have it. God is the only power, and unless a thing is God-like and endurable and excellent, it passes from view and merges into its own.

Power used through the Spirit must always be balanced by Wisdom and Divine Love, and cannot be perverted to selfish aims or motives. Wielding the strong force of spiritual power, one needs the gauge and direction which come through love, wisdom, and good judgment, that power may be exerted wisely and well. Power from the Spirit is always good, and in its outer expression gives the individual assurance, confidence and security. It is counterfeited by the feeling of power which comes to the unregenerated man when he would bring people and conditions under his subjection without love and compassion, attempting to force issues unjustly. Although spiritual power is unwavering and uncompromising, it is at all times gentle and considerate. Love has always characterized true spiritual power; the power of Christianity comes through its preëminent doctrine of love.

Through his power and authority over demoniacal states of consciousness, Jesus cast out "devils," dispelled

from the minds of those who came to him for healing every satanic thought and base emotion. The Truth, Christ, which came to these people, removed from their minds the idea that they were fettered and bound by any evil condition. They saw that there was no power in that to which they had attributed power; they found that the authority of Truth, Jesus Christ, lifted them to the consciousness wherein dominion was given them over every error state of mind. The metaphysical healer first removes from his consciousness all belief that man can be limited or conditioned mentally, physically or financially, and then realizes that the power of God is constantly sharing itself with man, making him master over every experience and situation. When one comes for treatment, the healer simply turns upon the seeker the knowledge of this Truth, and the latter becomes able to assert his own God-given power.

Truth teachers often notice as one of the first signs that a student is awakening to the Truth, that he ceases to speak fearfully, hesitatingly, unassuredly. When power develops, the voice becomes firm, masterful, authoritative, yet gentle, loving and kind. The power of the spoken word increases with faith in his ability and through practice. As one sees his power increasing, he becomes convinced of the necessity for thinking and speaking such words as he would have create for him. Every Word of Truth spoken with a realization of the all-powerfulness of Spirit, is a living thing. "No word from God shall be void of power."

The Spirit of God dwelling in man, constantly quickens man to a consciousness of Truth; man's Word spoken through the Spirit, serves to quicken the spiritual life innate in the soul. The next step is observed in the purifying, cleansing capacity of Christ Power. Mind and body are clarified of old thought habits and expressions, and a new order is set up and established in consciousness, bodily health, and affairs. With the new life comes an appreciation of its vitalizing power,

its refreshing and sustaining ability. "He giveth power to the faint; and to him that hath no might he increaseth strength." One finds that his endurance is without limitation when he discontinues giving power and ability to things that weaken or discourage him. When one lays hold of his Christ Power, a regenerating influence springs forth in mind and soul and body, and he comes into a state of health surpassing anything he had believed possible to man.

In general use and broader sense, the purpose of Divine Power is that men may have a means of restoring all things to Christ. This is accomplished by laying aside one's personal desires and the claims of the personal self, letting the harmonizing power of the Spirit unify all people and things to the glory of God. Experience has shown us that all efforts to accomplish things through personal and selfish striving, scheming and devising, are futile, and that the highest good for the greatest number comes into manifestation through depending upon the justice and might of the Power of the Spirit. "Not by might, nor by power, but by my Spirit, saith Jehovah of hosts." The restitution of all things to Christ comes through man's letting the indwelling Spirit work out the why and wherefore, himself remaining a silent witness of the efficiency of the Spirit, although ready to actively relate himself to that which needs his efforts. We must hold ourselves at all times to be channels through which the Spirit may exercise power and authority, never questioning, never resisting, always realizing that we are but the outer vehicles for the activity of an inner power.

Let us be faithful to the teachings of Truth, ever recognizing that we have in us the only power there is, and always willing to use it lovingly and wisely, confident at all times in its authority, gratefully giving thanks to Jesus Christ for the use of it. "Now unto him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish

in exceeding joy, to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion and power, before all time, and now, and forever. Amen."

IMAGINATION

HAROLD HAVELOCK SMITH

A vivid imagination is the greatest of life's gifts. It is the magic wand of the fairy, by which we are transported from our seemingly sordid and commonplace surroundings into realms of beauty and happiness. Nor is this all. Imagination, acting on a high plane, shows us possibilities of achievement.

Spiritual imagination may be called life's looking-glass in which we see ourselves as we can be, and as we *really are now*. Each idea—each "brain child"—is literally a part of us, and the beautiful image shows us what we may become outwardly.

As a cup can contain no greater volume of water than its capacity, so the mind can entertain no idea that is beyond its development. Therefore we must let God increase our capacities; we must be greater than personal imaginations. We must cultivate the spiritual imagination; it is a chart given for our guidance, and if followed, will bring us to the land of Reality.

Every invention, composition, or condition, whether it be the wireless of a Marconi, the phonograph of an Edison, the "Spring Song" of a Mendelssohn, or the wealth of a Midas, has first been imaged, was first "born" on the mental plane, before it became manifest on the physical plane.

Once conceived, the idea becomes a part of the conceiver. Once a part of the conceiver, it is, and outward expression is inevitable.

Divine love is a sacred flower, which in its early bud is happiness, and in its full bloom is heaven.—*Hervey*.

POWER OVER THE ELEMENTS



THIS man's privilege to control the elements. This is taught in the Old Testament and it is demonstrated by the Master-Man Jesus, in the record which we call the New Testament.

When Jesus stilled the storm, he "rebuked the winds and the sea;" he also rebuked his companions because of their fear and little faith. Fear and unbelief are powerful hindrances to man's exercise of his abilities in the realms of the mind.

Elijah the Tishbite, the fearless prophet of Israel, had the courage to speak the word of Jehovah, and by it he controlled the elements. He had zeal without wisdom; therefore his methods were destructive, but he got results. His proclamation was, "As Jehovah, the God of Israel, liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." At the end of three years and six months, by the power of his word he brought rain again to the parched earth. This was not accomplished except by persistence and faithful application of the law. He said to Ahab, "Get thee up, eat and drink; for there is the sound of abundance of rain." But there was yet no visible rain. "The sound of abundance of rain" is the realization that what is to take place in the outer has already expressed in the inner. "Pray believing that ye have received and ye shall receive," is a statement of the same law. The mind must conceive and then mentally picture what it desires. "Elijah went up to the top of Carmel [full of corn]; and he bowed himself down upon the earth, and put his face between his knees." Going to the top of Carmel is the realization that all things are in the Substance of Spirit. Bowing down to the earth and putting the face between the knees, represents the complete absorption in the realization of spiritual Substance. This attitude must be

continued until the demonstration appears. Elijah told his servant to go up and look toward the sea seven times. "And it came to pass at the seventh time, that he said, Behold, there ariseth a cloud out of the sea, as small as a man's hand." Then the heavens grew black with wind-driven clouds, and there was a great rain.

"Rain makers" are common among primitive peoples, and we are told that every tribe in Africa has at least one man who can produce rain to order. The high priests of the Zuni Indians never fail to bring showers when called upon, according to a recent magazine article. But this power of man over the elements is not confined to professional mystics; the so-called common people who believe the Truth are using the law and getting results according to their understanding and faith.

The writer's association for many years with metaphysicians, proves that there are always some among them who try out their powers of weather control when there is urgent call for relief from unfavorable conditions. Some of them obtain results so pronounced and so consistent to the effort that the explanation of coincidences (the favorite of doubters), seems wholly unreasonable.

A business man of St. Louis says he has treated drouth, heat and cold situations, for the past three years, and failed but twice in the forty-two instances of which he kept a record. A young man who takes long hikes, says he found that rain did not touch him when he affirmed divine protection and that now he never takes a rain coat and never gets wet. He says he walked a whole day in a pouring rain and was not even damp. This case is well known to many people in Kansas City, and the young man's reputation for truthfulness is attested by all who know him.

For years Unity has been advocating that its students exercise their powers of weather control; for a

quarter of a century, our Silent Unity Society has treated for weather conditions in various localities. It is difficult to estimate the per cent of results of our efforts as a whole, but old residents claim that the weather in this vicinity is perceptibly changing. The weather this year has been especially bad all around us, while here we have had nearly a California climate all winter. We credit this to the power of the Word of Jehovah which we have been holding.

We have all reason to believe that when Truth students, in a coöperative and concerted manner, take up the control of the elements, it will be accomplished beyond peradventure. But it will require unity of thought along certain lines and persistent application of the Word of Faith. Nearly the whole race join in thoughts of doubt and derision of such methods, and this hindrance has to be overcome. But it can be done, and it is our privilege to be the pioneers in a world-wide movement to this end.

We are constantly receiving letters from Unity readers telling of their demonstrations in this field of the metaphysical work; some of these letters have been published from time to time, but not all. The claims have often been so tremendously strong that we have been timid about giving them publicity. Here are a few that have recently come to hand. We are satisfied that they are from reliable people who are not over-enthusiastic:—EDITOR.

CONTROLLING THE ELEMENTS

I was taking a professional course at a French University in 1879, and filling for the time being the chair of mathematics. A Roman Catholic institution, professors and instructors were men in holy orders; while I, a Darwinian, had no place in my philosophy for an "Immaculate Conception," or an anthropomorphic God.

The early summer was bone dry. A forest fire, a deluge of smoke, heat and flame, bore down upon the forested district the other side of "the mountain." The

destruction of crops and homes, granaries and outhouses, seemed inevitable. Following the religious custom of the Catholic *contadini*, of Europe, a delegation of peasants came to the University and asked one of the priests to accompany them and "stop the fire," which had now almost reached the great highway which separated the forest from the cultivated country side.

The peasants selected their own thaumaturgist. From among some eighty ecclesiastics, they chose an aged priest who was what Italians call "*un uomo semplice e dabbene*" —a simple and good man. With the reputation of being a saint, it was generally conceded that he wore a hair shirt and was a flagellant. To me, up to that time, he had been a shining example of the modern contention that while the Catholic Church still produces saints, it fails to evolve *illuminati*.

I can still see this dear old man riding off in a ramshackle cart behind a donkey, the peasants trudging along afoot. And I can still feel the flash of sportsman-like indignation in which I rebuked a group of younger men in orders who were making fun of the shabby outfit and belittling the aged thaumaturgist. Jealousy? Yes!

Personally, I felt that any attempt to control the elements must necessarily prove a failure, but suspended judgment on recalling the following sentence from Arago's *elogue* of Baillie, to wit: "The man who, outside the domain of pure mathematics, pronounces the word 'impossible,' lacks prudence." I would be prudent, then, and await the outcome.

The following Sunday I interviewed these same peasants, asking them: "What did Pere Le Coeur do on reaching the fire?"

"Wearing his berretto, casaque, surplice and stole, reading his breviary, he walked up and down the highway in the smoke and heat."

"And what happened, then?"

"The wind changed to the opposite point. The fire turned back, died out."

"So he stopped the fire?"

"Yes, Doctor, in the midst of an inferno, he stopped the fire."

Two weeks later the same peasants came for Pere Le Coeur to accompany them and "bring rain" to save their crops. Again, he visited the district, read his *Breviarium Romanum* and—it rained copiously.

"RAINS IN THEIR SEASONS"

About four years ago, I had a very fine garden. As often as rain was needed, I would go out into the garden, and pray. My preparation for the work was this:

First. I would go into the secret place, and become conscious of His presence; with perfect faith in His word of promise, I then asked for rain, believing that it would be given.

Second. I would repeat silently and aloud: "I know that my Father wants me, and all his creatures, to have every good and useful thing, and what I desire for myself I desire for all his creatures."

Third. With much receptivity of consciousness, I praised and gave thanks, claiming the blessed rain was then falling on all needy vegetation. I would imagine I could feel the rain pattering down upon my upturned face; I saw it falling everywhere.

I have never failed to get the desired results.

If there was too much rain, I followed the same preparatory course, but claimed and gave thanks for the beautiful, bright sunshine everywhere. I would see fair weather everywhere.

I use this method for changing cold weather into warm, for God in us is perfect warmth and comfort within and without.

PROTECTED

I have been studying Unity literature for about fifteen months, and find that of all our demonstrations, weather conditions are the easiest to control by prayer.

When drouth is threatened, declare: "Let the moisture descend that our crops may come to their full fruitage."

The words are to be suited to the conditions prevailing. Then look ahead, seeing plants as they should be if well provided with moisture; let the mind's eye travel on through the different stages of growth to a bounteous harvest.

The best time to proceed with this realization is at night, when one has retired from the active work of the day. Having spoken the necessary words and entered into the Spirit that connects with the Divine Plan, close the eyes, and in imagination hear the gentle drops of rain pattering on the roof; see the rain as it falls on the plants and ground, then the little rivulets of water forming, and so on, until your imaging work becomes a reality.

Last spring my neighbor lost all his apricot crop, by freezing, but the cold did not hurt our crops. Our trees

were loaded. I went to bed the night of the freeze, and proceeded to realize this idea: "Let the apricots be protected from frost and all other unfavorable weather conditions, that they may be brought to full fruitage for feeding the children of God." In imagination, I saw the trees protected that night, later in full bloom, then the green fruit as it gradually grew larger into the golden harvest of ripe apricots.

My husband is now hauling in corn that will produce at least 100 bushels to the acre. All our crops are a full harvest, although the summer was dry. During the dry period I declared each night, "Let the crops be protected from injury by drouth, and let the rain descend, that the corn and other crops may come to a full harvest for feeding God's children."

"THE CLOUDS POURED OUT WATER"

At the time of the opening of the Oklahoma Strip for settlement, there was a great drought in Southern Kansas, where many homeseekers were camping, waiting to run for a claim at the appointed hour.

My home was two miles from the Oklahoma line. We had no rain for a long time, the dust was many inches deep, the heat was intense, the city water, cisterns, etc., were getting very low, and the seekers for land had many horses to water. Where to obtain sufficient water supply, was becoming quite a problem.

I had been reading in the paper how the churches for two or three weeks had been praying for rain, and still the heavens gave no answer. I was doing up my noonday dishes and thinking, "If only they knew how to pray aright, they might have had rain long ago," when the inner Voice said to me, "Why do you not do it?" I immediately answered, "I will."

Having finished my work, I went out on the front porch and seated myself, to pray for rain. The word that came from the indwelling Spirit was, "Let the clouds be gathered together unto one place, and let the gentle rain descend."

I centered my attention directly above, and held this statement. At first there was not a speck of a cloud to be seen; after a little, there appeared almost invisible clouds moving hurriedly across the sky; they drew directly overhead, growing darker and darker, as I sat speaking the word. After a little rain began to fall; I arose and went

inside; it was twenty minutes since I went out in obedience to the inner guidance.

The drought was broken, we had a most glorious, refreshing rain.

On another occasion, while living in the same town, I had gone one afternoon across the town—a number of blocks—to visit a friend in Truth. We had been talking of the Truth we loved, and were lifted up in Spirit, when suddenly a windstorm arose. These were common, and often severe.

I remarked that I must run home, as I had left my house open. But before I had reached the gate of my friend's yard, the trees were bending almost to the ground. Without thought as to what or why I spoke, I simply stated, "Father, thy child is in the storm." Through my lips (but not spoken by me), the Father answered, "Peace, peace." Immediately there was perfect calm.

Scarcely a leaf moved until I reached the corner of the block, in which my home was the second house. Then the wind was let loose, and I had to run and close windows and doors.

The wind and sand blew all night, but the call of the child to the Father had been answered. I was no more in the storm, but safe at home, rejoicing in the realization, "Before they call I will answer," and that God is truly "A shelter in a time of storm."

DROUGHT AVERTED

In the spring of 1915, I was living in Montana, near the Canadian border. The worst drought in years, occurred in 1914. We had seeded and lost 450 acres of grain, and nearly all the people had experienced a hard winter on their homesteads. It was doubly hard to get seed for the next spring's planting.

We seeded 200 acres, however, and hoped for the usual rains of May and June to assure a crop.

All winter I had been reading "Unity" and "Lessons in Truth."

When the seeding was nearly finished, it was noticeable that wherever one went, some one was sure to remark on the delay of rain, until about six weeks of sunshine had dried out most of the winter's moisture, and one could sense the feeling of fear in every rancher's heart. Immediate rain was imperative. But skies were bright and days were getting hot.

One day I determined to try my unused powers and demonstrate that rain can be called forth by faith. I found the verse, "For I will pour water upon him that is thirsty, and streams upon the dry ground." I felt that this statement expressed what was needed—enough rain to fill the cracks which were opening in the hard prairie, and enough to make floods on the surface.

For a week I repeated the statement many times each day, but the only result was gathering thunderclouds, which passed over with a sprinkling of drops, only. Such showers do no good, and they are a sign that the spring rains are over.

Suddenly it came to me that the rain was trying to come, and that something was preventing it. Then I began to examine my own heart, to cast out anything which might be hindering the Spirit's work. I had been holding unforgiving thoughts in my heart toward a sister and a brother, for more than two years. I saw I must get right with them. I sat down and wrote each a letter.

Then I went outside the house and made the same affirmations as before, looked up at the countless stars in the cloudless sky, but went to bed with a feeling of great peace.

I was awakened next morning by rain, from the east, where all the heavy rains come from. It rained three days, filling the cracks; water stood on top of the ground in little floods and puddles. They said the water penetrated from six to ten inches. Crops were abundant, as my thought had reached to all who had suffered the previous year.

My husband had never known rain from the east to come without at least three days of east wind.

"THE WATERS WERE DRIED UP FROM OFF THE EARTH"

When my basement was flooded with four feet of water, I commanded the water to go down out of sight. I gave this treatment at 10 a. m. At 6 p. m. the water was all gone. My neighbors pumped or bailed the water out of their basements, and they were a week at it.

ASKING AND RECEIVING

A good rain was much needed. I prayed for the rain according to God's law of prayer, and gave thanks that it was already on its way. It came, and we had a fall of about two inches. God has never failed to send us his rain when I asked for it. I am so thankful.

POWER PARAGRAPHS

Patience and gentleness is power.—*Leigh Hunt*.

They that govern most make least noise.—*John Selden*.

I know of nothing sublime which is not some modification of power.—*Burke*.

Even in war, moral power is to physical as three parts out of four.—*Napoleon I*.

All violence, all that is dreary and repels, is not power, but the absence of power.—*Emerson*.

Power acquired by guilt was never used for a good purpose.—*Tacitus*.

Where power is absent we may find the robe of genius, but we miss the throne.—*Landor*.

We love and live in power; it is the Spirit's end. Mind must subdue; to conquer is its life.—*Bailey*.

As thou directest the power, harm or advantage will follow, and the torrent that swept the valley may be led to turn a mill.—*Tupper*.

We have more power than will; and it is often by way of excuse to ourselves that we fancy things are impossible.—*Roche foucauld*.

Beware of dissipating your powers; strive constantly to concentrate them. Genius thinks it can do whatever it sees others doing, but it is sure to repent of every ill-judged outlay.—*Goethe*.

The greater a man is in power above others, the more he ought to excel them in virtue. None ought to govern who is not better than the governed.—*Publius Syrus*.

All persons possessing any portion of power ought to be strongly and awfully impressed with an idea that they act in trust, and that they are to account for their conduct in that trust to the one great Master, Author, and founder of society.—*Burke*.

Power is so characteristically calm that calmness in itself has the aspect of power, and forbearance implies strength. The orator who is known to have at his

command all the weapons of invective is most formidable when most courteous.—*Bulwer-Lytton*.

All who become men of power reach their estate by the same self-mastery, the same self-adjustment to circumstances, the same voluntary exercise and discipline of their faculties, and the same working of their life up to and into their high ideals of life.—*J. G. Holland*.

Real power has fullness and variety. It is not narrow like lightning, but broad like light. The man who truly and worthily excels in any one line of endeavor, might also under a change of circumstances, have excelled in some other line. Power is a thing of solidity and wholeness.—*Roswell D. Hitchcock*.

Nothing really succeeds which is not based on reality; sham, in a large sense, is never successful; in the life of the individual, as in the more comprehensive life of the state, pretention is nothing and power is everything.—*Whipple*.

There is no surer mark of a low and unregenerate nature than this tendency of power to loudness and wantonness instead of quietness and reverence. To souls baptized in Christian nobleness the largest sphere of command is but a wider empire of obedience, calling them, not to escape from holy rule, but to its full impersonation.—*James Martineau*.

"All power is given unto me,
All power is given unto me,
Go ye into all the world and
preach the gospel, and lo,
I am with you alway."

TEXTS ON POWER

Thy right hand, O Jehovah, is glorious in power.
—*Exodus 15:6*.

The God of Israel, he giveth strength and power unto his people.—*Psalms 68:35*.

Death and life are in the power of the tongue.—*Proverbs 18:21*.

Withhold not good from them to whom it is due,
When it is in the power of thy hand to do it.

—*Proverbs 3:27.*

Hast thou not known? hast thou not heard? The everlasting God, Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of his understanding. He giveth power to the faint; and to him that hath no might he increaseth strength.—*Isaiah 40:28, 29.*

Not by might, nor by power, but by my Spirit, saith Jehovah of hosts.—*Zechariah 4:6.*

Therefore doth the Father love me, because I lay down my life, that I may take it again. No one taketh it away from me, but I lay it down of myself.—*John 10:17, 18.*

. . . Ye shall receive power, when the Holy Spirit is come upon you.—*Acts 1:8.*

For this cause I bow my knees unto the Father, from whom every family in heaven and on earth is named, that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man.—*Ephesians 3:14-16.*

. . . God gave us not a spirit of fearfulness; but of power and love and discipline.—*II Timothy 1:7.*

There can be no barrenness in full summer. The very sand will yield something. Rocks will have mosses, and every rift will have its windflower, and every crevice a leaf; while from the fertile soil will be reared a gorgeous troop of growths, that will carry their life in ten thousand forms, but all with praise to God. And so it is when the soul knows its summer. Love redeems its weakness, clothes its barrenness, enriches its poverty, and makes its very desert to bud and blossom as the rose.—*Beecher.*

Power, carried to extremes, is always liable to reaction.—*Rufus Choate.*

SUNDAY LESSONS

LESSON 11, JUNE 13, 1920.

A SHEPHERD BOY CHOSEN KING.—I Samuel
16:4-13.

4. And Samuel did that which Jehovah spake, and came to Beth-lehem. And the elders of the city came to meet him trembling, and said, Comest thou peaceably?

5. And he said, Peaceably; I am come to sacrifice unto Jehovah: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

6. And it came to pass, when they were come, that he looked on Eliab, and said, Surely Jehovah's anointed is before him.

7. But Jehovah said unto Samuel, Look not on his countenance, or on the height of his stature; because I have rejected him: for Jehovah seeth not as man seeth; for man looketh on the outward appearance, but Jehovah looketh on the heart.

8. Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath Jehovah chosen this.

9. Then Jesse made Shammah to pass by. And he said, Neither hath Jehovah chosen this.

10. And Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, Jehovah hath not chosen these.

11. And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he is keeping the sheep. And Samuel said unto Jesse, Send and fetch him; for we will not sit down till he come hither.

12. And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look upon. And Jehovah said, Arise, anoint him; for this is he.

13. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of Jehovah came mightily upon David from that day forward. So Samuel rose up, and went to Ramah.

GOLDEN TEXT—*The Spirit of Jehovah came mightily upon David from that day forward.*—I Sam. 16:13.

SILENT PRAYER—*The Spirit of God is upon me anointing me for my spiritual ministry.*

Saul (Will) had become exceedingly selfish in his rulership over the children of Israel. (Will, when selfish, always leads to disappointment.) It had become necessary for Samuel to appoint a new king over the Israelites.

All of these kings were types of the Christ, but no one attained the full Christ stature until Jesus came. So it is with the forces which arise in the individual. Until the ruling factor in one's life can be maintained as a perfect unit in Divine Mind, the individual will fall short of meeting his divine possibility. Selfishness always separates one from the whole, while the Christ is a product of absolute oneness with the Father.

When an exalted ideal undergoes perversion, it becomes necessary to start over again under a new leadership. Samuel is now choosing a new king for Israel.

In this instance, as in the choice of Saul, we find leadership coming out of the humble walks of life.

The first son of Jesse was expected to be made ruler, because of his kingly bearing, but the Lord told Samuel to judge not by appearance. Outer appearance is not always a good index to the present activity underneath.

The next two sons represent two extremes in consciousness. Abinadab means "Father of nobility," and Shammah, means "desolation." Both extremes are out of harmony with the perfect law of Spirit, and are therefore not eligible to spiritual leadership. David's faithful service in the humble walks of life seems to have been an important factor in preparing him for his greater ministry. "He that is faithful in a very little is faithful also in much."

To serve well, wherever we serve, unfailingly leads to advancement. The slogan, "He profits most who

serves best," is familiar to every one. What is true in the world of things in this respect is also true of things spiritual.

When the desire for service is recognized in its spiritual aspect, it receives a quickening which rapidly promotes it to a position of authority.

QUESTIONS

1. What happens when will becomes selfish?
 2. What is the one essential in connection with man's ruling ideal?
 3. Has nobility or destitution a part in spiritual leadership? Why?
 4. What insures advancement?
 5. What happens when "service" is recognized in its spiritual aspect?
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LESSON 12, JUNE 20, 1920.

THE LORD OUR SHEPHERD.—Psalm 23.

1. Jehovah is my shepherd; I shall not want.
2. He maketh me to lie down in green pastures; he leadeth me beside still waters.
3. He restoreth my soul: He guideth me in the paths of righteousness for his name's sake.
4. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me.
5. Thou preparest a table before me in the presence of mine enemies: thou hast anointed my head with oil; my cup runneth over.
6. Surely goodness and lovingkindness shall follow me all the days of my life; and I shall dwell in the house of Jehovah for ever.

GOLDEN TEXT—*Jehovah is my shepherd; I shall not want.*—Psalm 23:1.

SILENT PRAYER—*I trust Jehovah for my supply, and I am abundantly provided with every good thing.*

This lesson steps aside from the story of David, to take up a study of the Psalm which portrays his realization of the extent to which God provides. As each

man sees the manifestations of God in the light of his own experience, David sees God as the great Shepherd, bountifully supplying his every need.

When in need of rest, God is the great guiding intelligence which leads to green pastures, or to that place of peace and quietness where complete rest is available.

When harassed by the winds of adversity and athirst for the waters of life, He leads beside still waters where one's thought is calmed and one's spirit refreshed. Even though man has transgressed the laws of his being until he finds himself deserted and alone, his very soul is restored to him by the forgiving Father.

Righteousness is the plain path revealed to the earnest seeker after Truth for Truth's sake. There was no extremity in the life of David where he did not see the possibility of direct access to God. Even in death, man's greatest extremity and last enemy, he declared "thou [Jehovah] art with me."

God was his source of comfort and abundance, even in the face of enemies,—that which appeared opposite to the Good. In his exalted states, the presence of God was the uppermost idea in his consciousness; it was the anointing or quickening power which inspired him.

The supreme realization came in the knowledge that the benefits of God are not temporary but eternal and inexhaustible. "And I shall dwell in the house of Jehovah forever."

[The most valuable way in which to study this lesson is to compare our realizations of the extent of God's provision with David's realization. A recital of specific instances where the supply of God was evidenced in one's personal life, would also add interest to the lesson.]

LESSON 13, JUNE 27, 1920.

REVIEW: THE NOBLE LIFE OF SAMUEL.
—I Samuel 12:1-5; 13-25.

1. And Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you.

2. And now, behold, the king walketh before you; and I am old and grayheaded; and, behold, my sons are with you: and I have walked before you from my youth unto this day.

3. Here I am: witness against me before Jehovah, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I taken a ransom to blind mine eyes therewith? and I will restore it you.

4. And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand.

5. And he said unto them, Jehovah is witness against you, and his anointed is witness this day, that ye have not found aught in my hand. And they said, He is witness.

13. Now therefore behold the king whom ye have chosen, and whom ye have asked for: and, behold, Jehovah hath set a king over you.

14. If ye will fear Jehovah, and serve him, and hearken unto his voice, and not rebel against the commandment of Jehovah, and both ye and also the king that reigneth over you be followers of Jehovah your God, well:

15. But if ye will not hearken unto the voice of Jehovah, but rebel against the commandment of Jehovah, then will the hand of Jehovah be against you, as it was against your fathers.

16. Now therefore stand still and see this great thing, which Jehovah will do before your eyes.

17. Is it not wheat harvest today? I will call unto Jehovah, that he may send thunder and rain; and ye shall know and see that your wickedness is great, which ye have done in the sight of Jehovah, in asking you a king.

18. So Samuel called unto Jehovah; and Jehovah sent thunder and rain that day: and all the people greatly feared Jehovah and Samuel.

19. And all the people said unto Samuel, Pray for thy servants unto Jehovah thy God, that we die not; for we have added unto all our sins this evil, to ask us a king.

20. And Samuel said unto the people, Fear not: ye have indeed done all this evil; yet turn not aside from following Jehovah, but serve Jehovah with all your heart:

21. And turn ye not aside; for then would ye go after vain things which cannot profit nor deliver, for they are vain.

22. For Jehovah will not forsake his people for his great name's sake, because it hath pleased Jehovah to make you a people unto himself.

23. Moreover as for me, far be it from me that I should sin against Jehovah in ceasing to pray for you: but I will instruct you in the good and the right way.

24. Only fear Jehovah, and serve him in truth with all your heart; for consider how great things he hath done for you.

25. But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

GOLDEN TEXT—*I will instruct you in the good and the right way.*

SILENT PRAYER—*My wisdom cometh from above and my instruction from the Lord my God.*

[This is the regular review Sunday, and those who desire to do so may go over the most vital points in the lessons for the quarter. We give below the interpretation of the regular Scripture lesson selected for today.]

Facing that which is real (Israel), the spiritual man sooner or later comes to the point of final reckoning before he goes on into a fuller degree of unfoldment. This is depicted in today's lesson as Samuel's calling the Israelites to witness against him. If he had taken from another, if he had defrauded, oppressed or exacted ransom from any, he wished to repay.

While every day is a day of judgment for man, yet there come great periods of readjustment when more complete reckonings are made. These recurring judgments become increasingly thorough until we reach the adjustment which covers the whole life, when all our shortcomings and wrongdoings are rectified. At such a moment one needs to be fearless and make a straightforward declaration. This may not be difficult where one's record is as good as was Samuel's. If one's record has not been just what it should, there is all the more necessity for a fearless effort to make a complete adjustment. What would we not give today to feel that every one about us might truthfully say, "Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand"?

But this lesson does not apply to the outer only. It

refers equally to the faculties and forces of the individual, because right-use-ness is just as essentially applicable to man as to men. No willful demands upon or suppression of one's forces will result in satisfactory attainment.

As the crucifixion of Jesus preceded the resurrection of the Christ, so did the adjustments of Samuel precede the presentation of David as king, and so does the redemption of all the faculties and forces of the individual precede his full spiritual illumination. It then remains for the individual to live by the Spirit which has been awakened by this process.

QUESTIONS

1. Does man reach a point of final reckoning in his spiritual ongoing? How does this differ from the daily reckoning or judgment?
 2. What is one of the greatest needs in one's final reckonings?
 3. Does the law of right-use apply to the inner man as it does to the outer? How?
 4. What does the final adjustment made by Samuel symbolize?
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LESSON 1, JULY 4, 1920.

DAVID IN CAMP AND COURT.—I Samuel 17:40-49; 18:5-9.

40. And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in the shepherd's bag which he had, even in his wallet; and his sling was in his hand: and he drew near to the Philistine.

41. And the Philistine came on and drew near unto David; and the man that bare the shield went before him.

42. And when the Philistine looked about, and saw David, he disdained him; for he was but a youth, and ruddy, and withal of a fair countenance.

43. And the Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods.

44. And the Philistine said to David, Come to me,

and I will give thy flesh unto the birds of the heavens, and to the beasts of the field.

45. Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a javelin: but I come to thee in the name of Jehovah of hosts, the God of the armies of Israel, whom thou hast defied.

46. This day will Jehovah deliver thee into my hand; and I will smite thee, and take thy head from off thee; and I will give the dead bodies of the host of the Philistines this day unto the birds of the heavens, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel,

47. And that all this assembly may know that Jehovah saveth not with sword and spear: for the battle is Jehovah's, and he will give you into our hand.

48. And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hastened, and ran toward the army to meet the Philistine.

49. And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead; and the stone sank into his forehead, and he fell upon his face to the earth.

5. And David went out whithersoever Saul sent him, and behaved himself wisely: and Saul set him over the men of war, and it was good in the sight of all the people, and also in the sight of Saul's servants.

6. And it came to pass as they came, when David returned from the slaughter of the Philistine, that the women came out of all the cities of Israel, singing and dancing, to meet king Saul, with timbrels, with joy, and with instruments of music.

7. And the women sang one to another as they played, and said, Saul hath slain his thousands, And David his ten thousands.

8. And Saul was very wroth, and this saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom?

9. And Saul eyed David from that day and forward.

GOLDEN TEXT—*David behaved himself wisely in all his ways: and Jehovah was with him.*—I Samuel 18:14.

SILENT PRAYER—*I walk uprightly before God, that he may be with me in all my ways.*

The story of David and Goliath is one of the most familiar of all Bible stories, and it is also one from which many practical lessons can be drawn.

The power of Goliath seems to have existed principally in his ability to frighten the Israelites. Their fear of him was induced by his great size and his pomp of outer display. Physical strength is prone to brag, and in the vanity that leads to boasting lies its utter weakness. Knowing this, David approached Goliath in a simple and inoffensive manner which aroused the contempt of the giant and made him easy to defeat. Goliath stood for his own strength on account of size and position, and David went forth with but one idea—to prove that there was a God in Israel. When one goes forth to prove his own strength he sooner or later comes to grief, but he who goes forth to prove the power of God is guided in every way and is the inevitable victor.

This lesson may also be considered in the individual as a desire for both spiritual and worldly advancement. Side by side these desires are striving for supremacy, each in turn occupying a relative degree of importance in the mind. Even Jesus Christ had presented to his consideration the possibility of ruling over all the kingdoms of this world.

It does not take much of spiritual understanding to know the futility of so-called material advancement and power, but it does require very definite and well directed activity to really correct one's tendencies in this direction. The lure of pomp and power is great to the one who does not fully realize the Truth that exists under all manifestation.

The giant of outer splendor often looms up before the spiritual aspirant, but he is not conquered by negative measures. The best means are always the simple, direct ones. To meet adversity with its own tactics but arouses it; to meet it with the direct declaration of Truth renders it an easy victim.

QUESTIONS

1. What was one of the secrets of Goliath's power?
2. How should spiritual man approach opposition?
3. What should be the one great object back of all overcoming?
4. What is one of man's great temptations?
5. How are one's material tendencies corrected?
6. What happens when we meet opposition with its own tactics? What will easily overcome adversity?

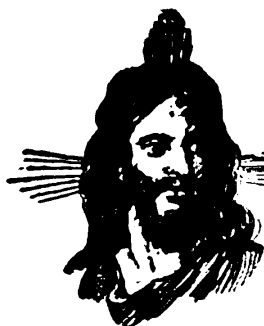
 THE SCULPTOR BOY

Chisel in hand, stood a sculptor boy,
 With his marble block before him;
 And his face lit up with a smile of joy
 As an angel dream passed o'er him.
 He carved that dream on the yielding stone
 With many a sharp incision;
 In heaven's own light the sculptor shone—
 He had caught that angel vision.

Sculptors of life are we, as we stand
 With our lives uncarved before us,
 Waiting the hour, when, at God's command,
 Our life dream passes o'er us.
 Let us carve it, then, on the yielding stone
 With many a sharp incision;
 Its heavenly beauty shall be our own—
 Our lives, that angel vision.

—W. C. Doane.

And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's.—*Matthew 22:20, 21.*



The Home

Christ is the head of this house.

A TRUE MOTHER

ALICE RUTH

"Whom do you love best?" I asked Genevieve, as the tiny maid stood beside my chair, trying to be hostess until her mamma should appear.

"I love everybody," she thoughtfully replied.

"But whom do you love best?" I insisted; "is it Mamma or Papa or Sister?"

"I love God best of all," she whispered, shyly, "but I love everybody."

As I looked into the bright eyes of the child, she met the look so sincerely that I felt love growing and glowing within me. The great Master's declaration, "To such belongeth the kingdom of heaven," seemed verified.

Genevieve's mother entered, and the little girl flitted silently from the room while Mrs. Ransom greeted me. I congratulated her on possessing such a lovable child.

"Yes," she acknowledged frankly, "people usually love Genevieve, though she is not a precocious child; she neither recites nor dances, as several little six-year-olds in the neighborhood do with marked ability, but she is obedient, affectionate, and cheerful."

"I am much interested in the training of children," I resumed, "and I should like to know your method."

"First of all," she smiled, "I teach by example; you know that way is said to be more potent than precept. The premise of my system is, 'God, or Good is all there is.' Of course I understand that God is Spirit and that Spirit is Life, Love, Intelligence, and much more. My

mental attitude of poise kept my babies well. As a young mother, when my baby cried, I never thought colic or worms nor began anxiously to watch for symptoms. I rested in the knowing that God is good and that his pure life, untainted by dis-ease, permeated the baby. Both my babies were healthy.

"As the baby grew older and began to explore things, when the little hands reached out and damage resulted, I never said 'Naughty baby!' Babies are not naughty, only as older ones make them so by holding them in that thought.

"One who holds the principle of Divine Love and Wisdom will become resourceful in teaching babies.

"When they grow older, they soon learn the meaning of omnipresent Life, Love, and Intelligence, and how to depend on them; they learn the power of good words to bring good into their lives. Slang used by others does not affect my children. They understand that Law is one of God's names, the same as Love and Wisdom, and they understand that Law is unchangeable. We reap according to the seed we sow. Words are seeds; the daily planting of only the good seed by speaking kind and constructive words, insures peaceful and happy experiences for them. Knowing this, they protect themselves.

"I would not have you infer that my problems are all passed. While the atmosphere of my home is harmonious and restful, it is only by watchfulness and unceasing consecration that it is kept so."

"Truly, Mrs. Ransom," I remarked, "you have a system worthy of every mother's consideration; but few, I think, could work it out as practically as you have."

"It all depends on their willingness to try," Mrs. Ransom insisted. "Rearing children requires much thought and effort, but I have demonstrated that it is to let Divine Love and Wisdom guide in every detail than to use physical force and have a battle with each new question.

"I would be glad indeed to help mothers to use this higher principle."

GHEERFULNESS IN THE HOME

MARY S. FLINT

Everything depends upon a cheerful spirit in the home. If the mother begins the day with a smile on her face and a song on her lips, the entire family will catch the infection, for joy is always contagious. Alice Hegan Rice expresses it thus, in "Mrs. Wiggs of the Cabbage Patch:" "I believe in gettin' as much outen life as you kin—not that I ever set out to look fer happiness; seems like the folks that does that never finds it. I jes' do the best I kin where the good Lord put me at, an' it looks like I got a happy feelin' in me most all the time."

Even a rainy day is made bright when cheerfulness abounds in the home. Not only do the inmates of the household feel the Spirit of constant buoyancy, the desire to rise above and make the best of every condition in life, but the cheerfulness is felt in the community where one lives. How often one hears some one say, "I dread to have Mrs. H. call, for she will tell me a tale of woe a yard long. She just delights in talking of all her ailments, and I cannot endure it. On the contrary, Mrs. B. brings sunshine and good cheer with her whenever she calls, for she is always seeing the good in every one, and she radiates the spirit of contentment." One lady of the writer's acquaintance who was ever a perfect embodiment of cheerfulness, took this for her daily motto:

Life's real troubles are not few,
Why seek to add unto their sum?
Give me the wisdom, old and true,
To take things as they come.

It is difficult for the mother to be cheerful and patient when two or three garments that are to be worn to

school need mending at just the busiest time! It is nerve racking, to say the least, when the front door bell, the back door bell, and the telephone ring at the same moment; but one can rise above these small trials by striving to patiently answer one by one the demands made upon one's time. Is it not a joy to hear one's neighbor say over the telephone, "How happy your voice sounds; surely some great joy must have come to you! It always does me good to have a talk with you."

Each interruption in one's daily work should be welcomed as a time in which to rest! It has been truly said, "Rest is not quitting the busy career. Rest is the fitting of self to one's sphere."

We all can attain and retain a spirit of cheerfulness through rest of mind and body. It comes from the relaxation which puts one in touch with the Father within. "Come unto me, . . . and I will give you rest." "Be of good cheer; it is I; be not afraid."

After proper relaxation, the spirit of radiant cheerfulness and loving service in the home can be repeated day after day, because the Christ life within the heart of the mother has given grace and strength.

One writer of verse beautifully expresses the joy side of life in these words:

I will break forth in singing,
In singing on my way
As I go faring onward
To where the joy-bells play.
They play for me—mark time, mark time!
Before the dawn I heard them chime,
And trembled at their ringing.
The Lord, he set them swinging
The hours of this day,
And I go onward singing,
Oh! singing on my way.

Love is God's loaf; and this is that feeding for which we are taught to pray, "Give us this day our daily bread."—*Henry Ward Beecher*.

LOVE

I have met many people of many races in many parts of the world. I have learned that if you scowl at men they generally return the scowl. If you smile on them they respond in kind. If you are impatient with them they will resent it. If you fear them they will fear you. If you meet them with genuine frankness they will reply with open hearts. I have seen that as we do unto others so they do unto us. I have witnessed the wonderful rewards accruing to Christians when they obey the law of love that Jesus taught.

Love is the fulcrum supporting the hope of the world. Love is the one great untried factor in human relationships. Love is in the song of the birds and the thunders of the sea. Love is at the center of the heart of God. Love proclaims kinship with Jesus Christ.

There are millions of homes in civilization today where lightness of heart and the joy of life would reign if husbands in the midst of their anxieties would use the old-time gentleness with their wives, if the wives would speak forgivingly to their husbands, if the parents sympathized with their children and the children with their parents. If any of my readers doubt this let them, with infinite patience, try to the very full the beautiful and satisfying power of domestic love.

When love shall become more generously the motive of our lives, conservatives and radicals alike will find that the mutual forbearance and justice which it creates will constitute the only solvent of the hard problems we are all compelled to face. Love does away with exploitation and oppression—love is the cure for envy and strife. Love is not softness—it is strength—it often takes supreme courage to love.

There are hundreds of thousands of offices and stores, there are gigantic mills and humble shops where the use of the perfectly practical sentiment of love will neutralize the restlessness and greed that so cruelly threaten the foundations of human relationships today.

As a one-time active business man, I know that such sentiments are far more serviceable in affairs, even among men of the largest business calibre, than many think. Human interests will clash, disputes will arise, irritations will unnerve, but those who have faith to look beyond the present stress are able to meet opponents with courtesy and poise and exemplify the healing and tremendously winning power of love. It pays!—
William C. Allen.

MOTHERHOOD DEPARTMENT INSTALLED

Truth students may be classed under two great heads in the uplift of the race. First are those who follow Joseph and Mary in submitting themselves and all their acts to the will of God to the end that they may bring forth the Holy Child. The second, those who follow Jesus and take the place of that Holy Child in consciousness and put on the Christ themselves.

While we teach regeneration; we teach also all the steps that lead to regeneration. We are prepared to help humanity in every experience that leads from the present development to the highest, or Jesus Christ Consciousness of Life.

While there is yet need of souls being born into the physical plane, there is need of the highest teaching by which to prepare parents for the reception and education of these souls. The Mary standard of motherhood prepares the way for the birth of the Christ, and it is through the teaching of the processes which Mary observed that we present the Motherhood Department in Unity Magazine.

All those desiring our help along these lines, please address,

UNITY SCHOOL OF CHRISTIANITY,
Tenth and Tracy Avenue,
Motherhood Department. Kansas City, Mo.

TREATMENT AGAINST OLD AGE

Peace, dear friend; listen now to what Truth tells you. You and Infinite Life are one. There is no such thing as being old or weak. Infinite Intelligence never created time or age or weakness. All is Infinite Now. You are born anew each instant. You are vigor, fresh and full of the One Indestructible Life. Infinite Life knows no weakness. Infinite Life is strength eternal. You are forever young, full of the joyous elasticity of perennial youth. You know no weakness or wavering. Infinite Courage and Stability are yours. Be not afraid. Be firm. Be strong. Infinite Activity vitalizes and renews every tissue of your material existence. You are not rigid, but you are harmonious activity. Every joint and muscle of your body perfectly respond through the power of the illuminator, Infinite Light. The holy radiance of eternal Love softens, lubricates and stimulates every organ, every tissue, each drop of fluid in your material being. You are one with the Eternal Fountain of Life, which never began and can never end. Peace and harmony reign supreme within you. Joyous eternal youth and you are one.

Praise! Praise! Praise! Peace, peace, peace.—
Frances M. Man.

The only thing that will inspire us with the grace of God, is to get it. Godlike motives and desires are the grace of God. It is impossible to practice the golden rule without this grace. We can't intellectually see what we ought to do to others, but with this grace we shall perceive what God's child should do. There is no way for humanity to be taught of God except for each one to imbibe the grace of God. It is a Godlike feeling, speaking and doing. The Spirit of Truth and Wisdom is always here. Still we cannot use it until it is revealed to us. When we get it, we shall be young, healthy, pure, kind, gentle and gracious. If we lack, it is because in our consciousness we have not the grace of God.—*Fanny M. Harley.*

OUR PAGE OF BLESSINGS

*"Before thou eatest, pause and raise
Thy thought to heaven in grateful praise."*

THE WILLING PROVIDER

Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone; or if he shall ask for a fish, will give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him? All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.—*Matthew 7:9-12.*

TABLE BLESSINGS

Let the Substance of Spirit become food unto me,
and dwell in me as eternal life, health and substance.

Praise God from whom all blessings flow;
Thy blessing on this food bestow,
May Thine be every thought I think,
I, to Thy glory, eat and drink.

FOR CHILDREN

Lord, bless not only food and drink,
But all we do and say and think,
So that from all our work and play,
We shall be better for this day.

Spirit of the Eternal, incarnate thyself in this food
and transform it into the glorified Christ Body.—*E. V. I.*

Of this holy Substance symbol, given out of thy hand, our loving Father, help us to fashion bodies fit for thy habitation. Bless us in all our ways; strengthen us with thy presence wherever we go, be the power working through us, in whatever we do. So shall we not fail, but triumph eternally with Jesus Christ. Amen.
—I. O. S.

SOCIETY OF SILENT UNITY

*Be still, and know,
that I am God.*

INSPIRED BY THE SPIRIT OF TRUTH

The Society of Silent Unity is the Absent Healing Department of the Unity work.

It has members everywhere, and helps them in every need of life.

You can become a member of this Society and receive its help if you have faith in the power of God.

We will instruct you how to pray to the Father in secret, and the Father who sees in secret will reward you openly.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over." All letters are confidential.

UNITY SCHOOL OF CHRISTIANITY,

SILENT UNITY DEPARTMENT

Tenth and Tracy Avenue, Kansas City, Mo.

CLASS THOUGHT

June 20 to July 20, 1920

Held daily at 9 p. m.

*"Jesus of Nazareth passeth by." Touching
the hem of his garment of Truth,
I am healed.*

PROSPERITY THOUGHT

June 20 to July 20, 1920

Held daily at 12 m.

*The superabundant riches of the Christ Mind
are mine, and I am prospered in all ways.*

CLASS AND PROSPERITY THOUGHTS

"Jesus of Nazareth passeth by." Touching the hem of his garment of Truth, I am healed. The healing power of the Son of man is the outer manifestation of the wholeness that characterizes the Son of God. The wholeness of the Son of God emanates a healing force which is perceptible to those who seek it. This emanation is the shining garment of Truth which error cannot smirch. It is in constant evidence to the eye of faith which sees in the full range of creation the completeness of the Creator. Reaching out the hand of faith, we touch the life-saturated vesture of the Son of God. In that contact, disease and infirmity are annulled. The cleansing virtue of the Christ emanation blots out sickness. It thrills with an electrifying baptism of health. The wholeness of the Within is borne into dominancy on a mighty surge of intuitive understanding, and health becomes apparent to the senses. This is entire healing.

The superabundant riches of the Christ Mind are mine, and I am prospered in all my ways. The universe is a mass of riches, wealth in acknowledged and in unacknowledged forms. The Christ Mind is cognizant of the value of everything. It is the treasure-chamber of Infinite Good. It is the shell-specie of aboriginal peoples, the commodity-exchange of pioneer communities, the scrip of the trader, the gold of international banking systems. All mediums of exchange which man employs are symbols of the wealth which they command, but the mind is the universal symbol which commands all commodities. It commands the commodity by its command of the idea which the commodity materializes. The riches of the universal mass repose in the mind of every man. The Christ Mind draws out of the universal mass whatever the man mind needs, whenever and wherever the need appears.

DREAMS AND THEIR INTERPRETATIONS

*In a dream, in a vision of the night,
When deep sleep falleth upon men,
In slumbering upon the bed;
Then he openeth the ears of men,
And sealeth their instruction.*

—Job 33:15-16.

I dreamed I was wading in the most beautiful stream of water, clear as crystal. I stooped down, and picked up as much of the water as my two hands could hold, and remarked to my companion who seemed to be with me, "Look! at this wonderful water, see how it sparkles." On looking down again, I saw hundreds of little fishes swimming toward me; I could even feel the little soft things as they touched my bare feet and ankles.

Your dream shows you are realizing the Truth. The beautiful stream of water, clear as crystal, typifies the river of Life, in which you were wading. You were actively appropriating as much of this water of life, as your two hands (the executive power of your mind) could hold. The fishes represent definite ideas of life in the Universal Life stream. These ideas are related to your material environment; you are feeling them, and you love the new viewpoints which they bring to you. Rejoice, dear friend, and think how beautiful to have hundreds of good, true life-giving thoughts coming to you. These you are able to use, for through your understanding (feet and ankles) you have felt their touch. Meditate upon this prayer: "I am consciously unified with the Life of Spirit, and through my own constructive thinking, I bring my highest good into manifestation."

In a vision, I saw a grape vine with leaves and fruit coming from heaven, down to the top of my head. The vine and fruit seemed golden in color, but above my head for a few inches the vine was black and shiny as if covered with jet or ebony. A cherub, or Christ-child, golden in

color, was at the top of the vine. At one side was a bunch of yellow chrysanthemums, and some strawberries. I asked what they meant, and the answer was, Hospitable friends and happiness.

The grape vine represents the Christ Life bringing forth fruit in you. Jesus said, "I am the vine, ye are the branches." The cherub represents the Christ ideal coming into manifestation in your body. The ebony color above your head shows that you have an intellectual perception of the Truth. Through prayer and meditation, this perception and understanding will become illumined, spiritualized. Spiritual things must be spiritually discerned. The yellow flowers represent your wise, beautiful spiritual thoughts; the strawberries, fruits of the Spirit in your surroundings.

In my dream it seemed that there were great blackbirds, like crows, hovering over our home, with wings partly folded, straight up like butterflies when at rest. The air seemed full of fine black soot or vapor, so that all looked quite dark; a great black meshed veil with dots in it, was over the house and fluttering along the eaves. It has left an ominous impression with me.

Your dream shows that you need to deny fear. Crows typify encroaching thoughts from without, which you are drawing to you by surrounding yourself with fear thoughts, as represented by the black veil. You are a spiritual being. Realize what this means, and know that Spirit cannot be trespassed upon. Declare that all fear in your conscious and subconscious mind is dissolved and utterly destroyed, and that you think and act from a sure spiritual basis.

I dreamed that two men passed my place with two oxen hitched to a buggy, and it seems as if they were driving cattle. After they had gone, a large drove of cattle came by; I was afraid of them, and ran through my neighbor's yard to get home so they would not see me. I was in a large place like a church, and Mr. J., a healing practitioner, whom I know, came in; he was reading the Bible, and I, with both hands going up and down, was walking the

aisles, saying, "Praise God!" Just before I awoke I had a little baby lying beside me, nursing.

The two men represent positive thoughts of wisdom. The oxen and the cattle represent natural strength. The oxen hitched to the buggy, means that the natural strength is being disciplined, enabling it to carry forward the work of Spirit. The church is a congregation of spiritual thoughts, and Mr J. represents a thought of spiritual wisdom. The Bible is the "Living Word," and you the directive *I Am*; through the activity of these powers and praise unto God, you are bringing into expression a new state of consciousness, represented by the baby, who is drinking in the true spiritual milk.

I dreamed that I went out one night; there was no moon shining, but instead, I saw about two dozen very large, bright stars, in a group over my head. In the midst of the group was a section of a large face, very large across the eyes and temples, mild and pleasant, looking at me all the time. I clasped my hands together over my head, and said fervently, "If it be you, Lord Jesus, come down to me," and one of those bright stars came down within a few feet of my head. As I looked around, it went up again, and another star came down, in the same way.

The cluster of stars in the heavens, represents an aggregation of high thoughts, only one step removed from Divine Intelligence. (In dreams Divine Intelligence is typified usually by the sun.) The face of the Lord Jesus Christ, means that God is manifesting himself in your understanding. The stars coming at your call, signifies the extent to which the spiritual guidance has gained authority in your life.

Please send me interpretation of my dreams. In the first one, I was cooking ham meat, and when I went to cut it, it was covered with worms. In the second dream, the meat was ham at first, and then it turned to turkey, also covered with worms. In the third dream, I was cooking beef, and after it was put on to boil, I saw three worms work out of the meat.

Your dreams are indeed very significant. There is only one interpretation. Spirit is revealing to you that all flesh food is corruptible. You have come to that place in your spiritual ongoing, where the real self in you refuses to accept anything but the more spiritual foods,—those free from all carnivorous thoughts. A careful study of the booklet, "As to Meat Eating," will be a great help to you at this time.

We have moved near to the foot of a range of mountains, and the other night I dreamed that I was in the vicinity of our home; there was a young lady dressed in mountain attire near by, in a reclining position; I "sensed" that she was in some love trouble. I felt a delicacy in speaking about the matter; but wishing to help her, I approached with the remark, "You seem to be blue." She admitted that she was, and I began telling her of Unity teachings and how greatly they would help her in any trouble. Looking towards the mountains, I noticed several stones falling down the side, and I said to myself, "I am glad I am not on the mountain now." In a moment or so, there were a great many stones rolling or rather falling, and all in the same direction, as if blown. Apprehension filled me. Then stones and boulders, large and small, were flying through the air all around me, coming all from the same direction. I started on the run for home, a few blocks away, repeating, in half-trust, affirmations of God's protection and that none of the stones would strike me. I was also concerned about the safety of the family at home, and wished that we had never moved there. Then I awoke. In the dream I seemed to feel glad that my (possibly) last words were of helpfulness.

In dreams, the conscious mind transcends material limitations, and what is taking place in the cause side of being is revealed to meet a special need.

The young lady in mountain attire, symbolizes the feminine side of your nature, and more especially the high spiritual type. Her attitude, and your words, "You seem to be blue," indicate that you have not been giving proper spiritual attention to the unfoldment of your powers along this line. The rocks flying through

the air, all coming from one direction, represent the resisting power of that which you have built up instead of this Divine Nature, and it is quite evident that this error state of consciousness does not mean to be uprooted and supplanted by the finer spiritual quality, without a fight for its life. The fact that you turned to God for help, and even repeated affirmations for protection, shows that you are on the right road. In the name and through the power of the Lord Jesus Christ you may be redeemed, and *now* is the time for you to demonstrate.

I dreamed that my husband was my brother, but that we were still partners, as we really have been during all these years. But now, he was going to marry a lovely girl of our acquaintance; she is not a friend, but merely an acquaintance. I had been married a great many years before to some one, and I could remember how happy we had been. I woke up heart-broken, with the determination that I would efface myself and not make an unacceptable third, and so spoil all their happiness.

In your dream, your husband represents the Divine Masculine within your own soul, that you, through a thought of self-sacrificing martyrdom, have let deteriorate into a lesser, secondary activity. The mere acquaintance, whom your husband married, represents a phase of the Divine Feminine within you, which, up to this time, you have not called into conscious activity in your life. The remembrance of your former marriage and happiness typifies a subconscious thought of the enjoyment you have experienced through the union with your Divine Masculine.

Your need is to realize daily that you are a child of the Most High; that you are the royal daughter of the King; that you are consciously unified with the Divine Masculine within your soul, and that you are able to express the loveliness and the beauty and the freedom of the Divine Feminine.

I had just begun to recover from a serious illness, prob-

ably connected with my pregnant condition. I was lying awake in a room by myself, but with closed eyes. It was in the middle of the night. Suddenly I became aware of a presence approaching my cot. It was dark and grim and ominous, and it filled me with repulsion. It carried a huge, heavy lid or door off the hinges, and I knew it intended to put that object down over me. I sprang up and thrust both hands out in front of me, with all my strength opposing this action. Then suddenly, I knew that there was nothing in the room but a flood of moonlight. I lay down again, trembling and shaken. In a few moments I became conscious that the room was filling up from the other side with a Presence, beautiful, white and shining. I was filled with unutterable peace. An overshadowing love and protection seemed to emanate from it, and soon I fell asleep.

Visions are messages from the Spirit of Truth, given to meet a special need. In your vision, the dark, forbidding presence which entered was the out-picturing of the fear and pain and sorrow dominant in the race thought in regard to motherhood, and which was trying to get hold of you. However, you knew the Truth, which dissolved the error and opened the way for the incoming of the shining Christ Presence. Then you knew that the Lord was with you, and that you were safe; that there was indeed nothing to fear.

SELECTIONS FROM THOREAU

"The body is the first proselyte the soul makes. Our life is but the soul made known by its fruits, the body. The whole duty of man may be expressed in one line: Make to yourself a perfect body."

"The perception of beauty is a moral test. When we are shocked at vice we express a lingering sympathy with it. Have no affinity for what is shocking. That virtue we appreciate is as much ours as another's. We see only so much as we possess."

"For an impenetrable shield stand inside yourself."

"To be a man is to do a man's work. The true laborer is recompensed by his labor, not by his employer. Industry is its own wages."

EXTRACTS FROM LETTERS

I am much interested in your article on tithing in the current issue of Weekly Unity. It is most helpful. Would you kindly give me your idea as to how a housewife should tithe? Should she take a tenth of all personal income (as for instance, interest on investments in her own name), or should she take a tenth of the weekly allowance given by her husband for running expenses, or both? Perhaps this phase of the subject would be of interest to a sufficient number of women for you to publish your answer to me.

The housewife who takes up tithing should give a tenth of her own personal income and also a tenth of the weekly allowance given her by her husband, unless the husband is tithing and has already given one tenth of his income or salary before passing the allowance on to her. In the latter case, the husband and wife being one in the matter, agree as to where and how the tenth shall be used, and the offerings are from both of them. But if the wife has an income or salary apart from that allowed her by her husband, she is responsible for the tenth of that, even though the husband faithfully pays tithes out of his supply.

One is not limited to the giving of a tenth, and the wife may tithe again of that allowed her by her husband, even though he has already given tithes before handing it to her, if she wishes to do so.

* * * * *

I should especially like your prayers for a better spiritual understanding. I attend Unity classes here twice a week. We have been studying "Lessons in Truth," and are now studying "Christian Healing." This study does me much good; still, I am not progressing in the Christian life as I would like, and I cannot tell why. I know that the hindrance is in myself, but cannot discover the trouble. I have one difficulty that seems to be more pronounced the last few months: I am not able to remember affirmations as I should. There are many good affirmations in Unity Magazine, and I receive help while reading, but as soon as I lay aside the magazine I seem to forget the words. In trying to go into the silence, Truth ideas come to me as

shadowy impressions of a thought, but I cannot put them into words. What is the matter with me?

You do not easily remember the affirmations and teachings of Truth because your mind has not been trained to think according to Truth. It is not necessary that one remember the exact words of a statement, so long as he gets the spirit of the thought, forming at the same time in his mind the best possible ideal of God, and keeping this ideal before the mind. Practicing this method of holding the silence will soon give one power to quickly receive in mind, and to remember words of Truth which he has previously read; he will also retain the thoughts given him from the Spirit.

* * * * *

The beginner in Truth is often disposed to feel that he can shirk responsibility and individual effort in his overcoming, and that the Spirit will force him to be healthy, wealthy and wise. Such a person thinks of Spirit as something apart from himself, and has not realized the indivisible unity of God and man. "With God all things are possible," but the capacities of God are inactive until they are put into operation. "The Lord helps those who help themselves." When one has faith enough to assume God-given qualities, he finds that the Lord is back of all that he does. In order to demonstrate, man must always be a ready, willing and active channel of God-activity.

Are you trying to receive health and prosperity without earning them? Do you know that the wider the hand is opened to give, the more it can hold in receiving? If you want to receive spiritual blessings, you must give in proportion to your ideas of receiving. You cannot hoodwink the Law. It may look for a while like you are "putting something over," but all the time you are placing yourself more deeply in debt to the Law.

Many Truth people have little to say about what happens when one unwisely deals with the Law. Electricity is a mighty power for light and illumination, but

its power is destruction to the man who perverts its use. The electricity is not responsible for what happens. If you are not honest with the Spirit, you are sinning against the Holy Ghost; you are unwisely manipulating an irresistible power. If you do not do your duty according to that still, small voice which continually speaks in your soul, you are placing yourself on the plane where injustice and underhandedness prevail, and you manifest negative conditions in mind, body and affairs.

We should be most grateful for the privileges we enjoy, should coöperate in Spirit, and live by the Law of Giving and Receiving. Through right and justice only can come health, understanding and supply, when these qualities are properly balanced with other essentials.

* * * * *

In regard to keeping Sunday as the Sabbath Day, we believe that every one should do according to his own faith. See Romans 14:5. It is well for people, as nations, to have one day out of the week set apart for relaxation and for meeting with other Christians in worshiping God, gaining spiritual understanding, etc. But one should not be so bound up in the outer observance of any day that it becomes a bondage to him. The true Sabbath is explained on page three of the booklet, "Casting Out Demons." The outer observance of Sunday is but a type of the true Sabbath or Rest, into which God's people can enter here and now.

Unity is not opposed to Christian Science nor to any teaching or person. We teach the Truth as it is revealed to us, and we seek to practice it in all our ways; we do not resist, criticise, or condemn, other forms of religion. We are not like the Christian Scientists in our application of Truth, though we both do healing; nor do we call ourselves Divine Scientists. We are a School, or Society, and go by the name of The Unity School of Practical Christianity. The booklet, "Practical Christianity," gives some of the main points

of difference between our teaching and that of Christian Science.

We do not wish to pass judgment as to the words any one should use, but we are sure that as one learns to love and reverence God more and more deeply, all his words and outer acts will show forth this state of his heart. "Out of the abundance of the heart the mouth speaketh," said Jesus Christ. Do not dwell on seeming errors in any one, but rather bless him and declare the Truth of Being for him, for in Spirit and in Truth he is the perfect, blameless child of God.

* * * * *

There is some difference in man's opinion between what constitutes goodness and what is the Christ standard of Truth. Many of the so-called "virtues" of man are among the most harmful, so far as his health is concerned, and are, of course, errors. Take for instance, an over amount of personal sympathy; this makes one weak and negative. Self-condemnation is another error; it is often mistaken for humility. Any negative state of mind is destructive; and, when to negativeness is added the belief that it is God's will for one to be sick and have trouble, one cannot very easily exercise the healing faith that is necessary to lift him into health.

One must be positive in the Truth—the Good—if he is to reap the results of good. One who has expressed himself, even though along error lines, is more apt to express himself positively in faith when he recognizes the Truth, than is one who has always been negatively good. He will be healed while the negative one is groping about for the way of healing.

* * * * *

In these days of science and metaphysics, plain, old fashioned faith, such as Jesus Christ taught and demonstrated in all his healing and mighty works, is often overlooked or underrated as a means to demonstration. But such faith is the very foundation of all great spir-

itual work, and it always must be acted upon in order to bring the desired results, for "faith apart from works is barren."

Persons may say that they have faith in God, but if they at the same time resort to material remedies for health, they give the lie to their testimony of faith, and perfect results are never obtained. This holds good in the case of an advanced student of Truth as well as for a beginner, for there is but one Law for all. There are many Truth students who are very faithful in their denials and affirmations, in their silent hours, etc., but who really depend on their own efforts more than they realize. If they would let the power of the Spirit work in and through them fully, they would receive more satisfying results in their overcoming life. This does not mean that one should become careless and cease his prayers and meditation on Truth, but he should see that his faith is in God and not in his own efforts; meditations, prayers, denials, affirmations, should be for the purposes of strengthening faith in God and obtaining a fuller realization and consciousness of his presence and his power to do all things for us.

* * * * *

There is a story told in regard to the life and ministry of Jesus Christ, that will be helpful to you. It was said that Martha, Mary, and Lazarus, had another sister named Ruth. She was married to a very strict Jewish Rabbi, who when she accepted Christ, used her very roughly and drove her from him. She went to the home of her brother and sisters, and when Jesus came to visit them she told him about it. He advised her to go back to her home and not talk to her husband about Jesus or the new doctrine which she had taken up. She was not to mention it to her husband at all, but in her daily life be loving, kind, patient, and in all her ways live the Truth. She did this, and it was not long until her husband also embraced the Christian religion.

In this little story there is a great lesson for every

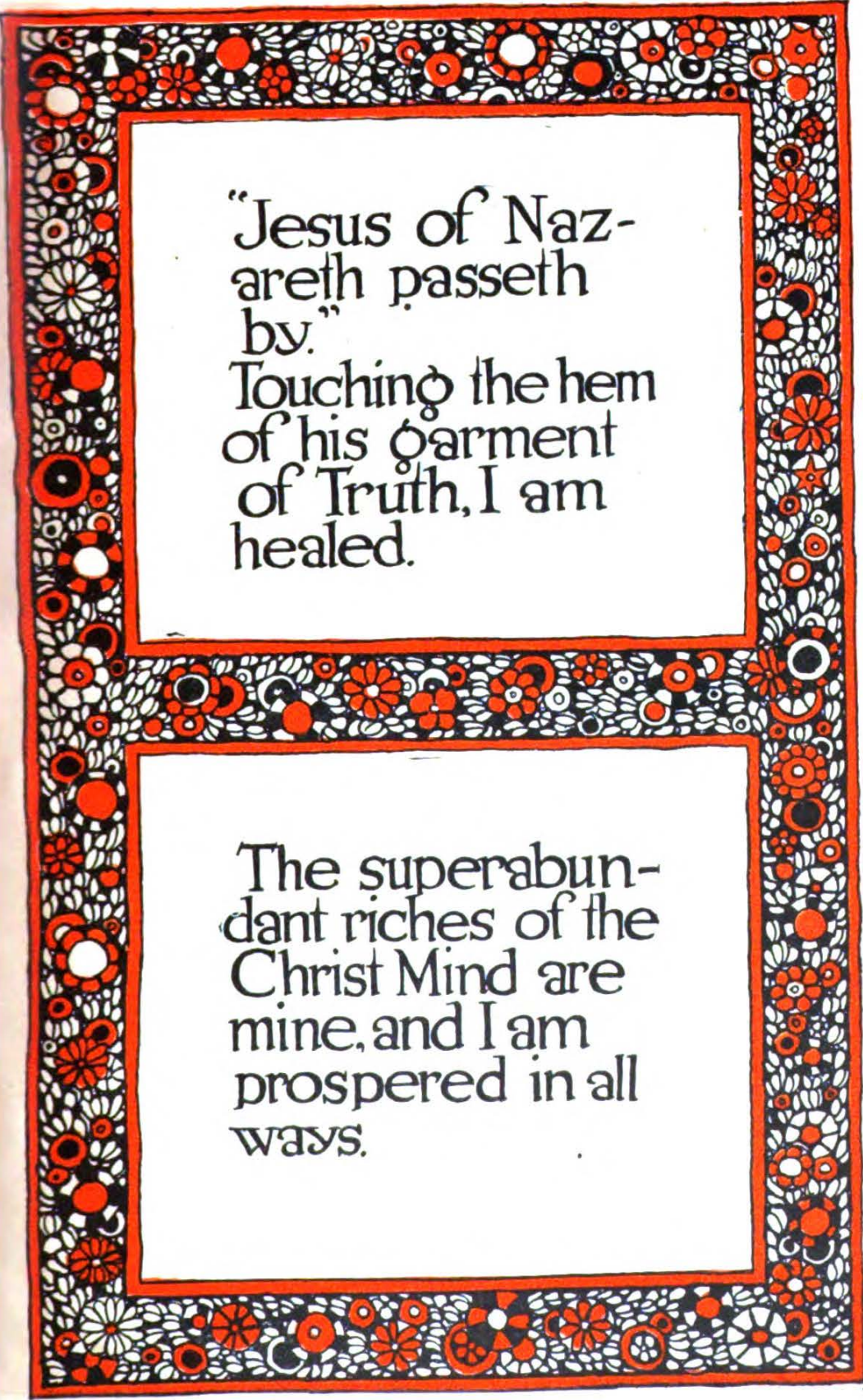
individual who has been awakened to the Truth. As soon as one knows a little of the Truth, there is a strong tendency to think he must talk it to every one and get every one else to believe as he does. This is a mistake that brings misunderstandings, as others are not always ready for the Truth, having other lessons to learn first. Then, too, the one who has been spiritually awakened, gives out his substance in talking, and when times come to live according to the love and goodness of God under seemingly trying circumstances, he falls short, and the ones to whom he has been talking judge him according to what he does, and not by what he says.

The world needs those who really live the Truth in their everyday lives, far more than it does those who run here and there and try to talk it to others, whether the others want to hear them or not. When one has learned to think only that which is pure and true and strong and right and good, and to live love, to keep well, to be patient, to let God be constantly expressed in his living as joy, peace, and Truth, his words will be filled with substance and power, and he will talk with authority, as did Jesus Christ.

We earnestly suggest to you that you seek more diligently to live the Truth every day in your home, that you do not talk about it, except to those who ask you or who are really interested in it. Your life will show forth the goodness and love of God far more than mere words can, and those about you will learn the value of Truth through your Godly life.

Love, and you shall be loved. All love is mathematically just, as much as the two sides of an algebraic equation.—*Emerson*.

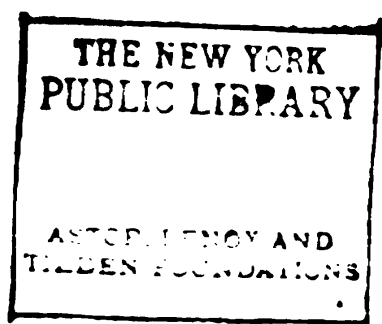
Love is but another name for that inscrutable presence by which the soul is connected with humanity.—*Simms*.



"Jesus of Nazareth passeth by."

Touching the hem
of his garment
of Truth, I am
healed.

The superabundant riches of the
Christ Mind are
mine, and I am
prospered in all
ways.



SILENT UNITY HEALING

"What Hath God Wrought!"

HEALTH

Carthage, Mo.—My back was in such a condition that I could not get up when down. I wrote you one Wednesday morning, and after writing my letter I wondered how I would get it to the post office. I said, "I will take it myself." In getting up, I found that the severe pain had left. I got ready and walked one mile to town, feeling better every step; I could lift my feet, which I had not been able to do for over a week. I went praising God all the way, and told different ones whom I met of my healing. You may discontinue treatment as I am healed.—*Mrs. F. E. McC.*

Brooklyn, N. Y.—I asked prayers for my eyes. I want you to know that God has heard and honored our request.—*M. L.*

La Grange, Texas—A few weeks ago I wrote you for prayers that my daughter might be healed of acute indigestion. She was very ill, but thanks to God, she is now healed. You may discontinue the treatment.—*Mrs. E. K.*

Elmhurst, N. Y.—I praise God and give thanks that he has eliminated the catarrh from my head and that the headaches have ceased. My right shoulder, which had been troubling me for several years, is now healed. I am a lover of baseball, and in previous years I could not throw a ball without the shoulder paining me. During the winter I had been talking to this injured shoulder, praising it, and giving thanks to God that it was healed. I can now use my shoulder with ease. I thank God from whom all blessings flow.—*Mr. G. W. B.*

Yakima, Wash.—I am writing to thank you for prayers during my recent illness, and to testify to the glory of God. The doctors gave me up and told my sister that there was no hope; but thanks to the goodness of God, I am a well woman now and able to be around once more.—*Mrs. R. McR.*

Centreville, Md.—I wish to thank you for your prayers in reference to my eyes. They are healed, praise God! And my health is also much better. I have no trouble with my heart now, and I do thank God so much that through our prayers he has healed me.—*L. T. K.*

Beatrice, Neb.—I wish to thank you for prayers in my behalf. You may discontinue them. The wrist that I injured ten days ago is almost entirely healed now. I did not resort to medical aid, although a doctor looked at it and told me that I should have it X-rayed and set. The demonstration of Truth was indeed quick and satisfactory.—*Mrs. M. Van B.*

Youngstown, Ohio—Last month I wrote you concerning the swelling in my limbs, which has now disappeared entirely. I also sent a telegram concerning seeming inharmony at the office where I am employed. I am glad to say that both requests have been cared for in a wonderful way. I am truly grateful for your prayers.—*B. J. H.*

Long Beach, Cal.—Prayers for R. P. may be discontinued as he is perfect now, and in school he leads his class. Thanks to you many times, dear Unity, for your kind prayers to our Father in our behalf.—*Mrs. L. P.*

Paducah, Ky.—Three years ago, I put my brother in your care. He was desperately insane, and had to be guarded. He began to improve in two weeks after you commenced praying for him, and one can't tell now that anything was ever wrong with his mind.—*Mrs. B. J.*

Montrose, Mich.—I asked your prayers for F. When I wrote, his fever was over 102. He had a severe case of tonsillitis and rheumatism. I noticed after my letter was sent, he began to improve, and in two weeks was in school. I thank God and Unity.—*Mrs. M. A. T.*

Kansas City, Kans.—I have been healed through God and your prayers. I am indeed grateful for my help, as error had me bound in the belief of rheumatism.—*C. P. G.*

Chicago, Ill.—The Lord is still blessing me. My lungs are gradually healing, and I have a healthy, natural feeling in my side which was paralyzed. I was bedfast for five months, and for two and one-half months on crutches and a cane. I can walk now without the use of either. I lay between life and death, but the Lord led me away from the grave. Glory to his name! I thank you for your prayers.—*I. Y. W.*

Philadelphia, Pa.—I wrote you some time ago asking your prayers for myself and daughter, when afflicted with influenza. We began to recover immediately, through our faith in the power of God to heal.—*Mrs. C. A. I.*

Hutchinson, Kans.—"Unity" has been a great help to me, in the home and in my work in the office; my health has improved wonderfully, since I have been studying Truth, and trying to follow its teachings.—*Mrs. L. W. F.*

Washington, D. C.—I wrote you to pray for M. S., who was in a hospital, violently insane. Within a few days he was much improved. He grew better steadily, and in a few weeks could be seen and visited by his parents; then later was able to visit them. Recently his mother told me that the boy is now home, in his freshman year in college, absolutely sane and normal, and has gained thirty pounds. This is one of the most wonderful demonstrations I have ever known, and I am very grateful.—*B. J. H.*

Syracuse, N. Y.—I am writing this with a heart full of love and gratitude to God and to you for your prayers. My leg is entirely well, and the sore is healed also. You may discontinue treatment.—*A. M. J.*

Nesbitt, Miss.—I shall never cease to be grateful for what Truth has done for me. When a friend gave me a few copies of Unity I was almost an invalid, taking from four to six doses of medicine a day. I read the magazines again and again. I prayed for wisdom to understand, and, praise God, understanding was given me. I sent for "Lessons in Truth," and when I had finished the fifth lesson I realized that God is indeed the health of his people. That was more than twelve years ago, and since that time I have not taken medicine in any form. Now I am demonstrating almost perfect health in every respect. Also, I feel that I am succeeding in my effort to live the regenerate life. I cannot praise God enough. Inclosed find love offering.—*H. C.*

Warwick, R. I.—I wrote you for prayers to heal a painful foot. I thank God my foot is now well.—*Miss A. M. F.*

Asheville, N. C.—My brother was healed of flu and pneumonia by your prayers. The doctor said he could not get well, and the family expected him to die. I kept everybody out of his room and threw the medicine away, and in about six hours he was better. I seemed to be guided in just what to do. I even moved him to my mother's home, when the doctor said it was dangerous. I did not move him because the doctor said it was not safe to do so, or because I thought I knew more than the doctor, but something kept telling me to take him home. I know it must have been God speaking to me, telling me to take him away from the house filled with sick thoughts.—*N. H.*

Plainwell, Mich.—Your prayers for M. during her illness in December, were a demonstration of God's love. The change for the better came quickly, almost as "in a twinkling of an eye."—*Mrs. W. A.*

PROSPERITY

Oakland, Cal.—The house in which we lived was sold, and we had to move, and it seemed necessary to go to San Francisco. We had tried for several weeks to find a home there, but failed. I wrote, asking you to hold for the house. The very next morning my daughter went over, and walked right out to a house placarded with a rent sign. It proved to be the very kind of a house we wanted. It was a plain case of demonstration, a proof that even "before they call, I will answer."—*J. J. K.*

Memphis, Tenn.—The Bank reached us safely; I am happy to tell you that since writing for it my husband received a raise in his salary, and in a few weeks had an engagement which will last him all summer; this will almost double his salary. I am sure this was through your prayers, and I am so thankful to God.—*Mrs. E. P.*

Gonzales, Texas—This is to report that I took the teachers' examination last Friday and Saturday; I made a high grade, and will receive a six-year certificate. I am thankful to God and to you. I do indeed feel that God is watching over me and is with me at all times.—*Mrs. W. C. U.*

Fort Sherman, Canal Zone—I have had three wonderful demonstrations as a result of your prayers and my Prosperity Bank. The first deposit in the Bank was made January 20. March 8 I was offered a position as elementary teacher in the vocational training school for soldiers at our post. I gladly accepted, and am finding the work most interesting. March 18 my husband telephoned that he had that day received his promotion, and that it was dated to be effective from January 20, the date of my first Bank deposit. Could anything be plainer! When I wrote for the Prosperity Bank I also asked prayers for my husband, that he might be freed from tobacco habit. He announced yesterday that he had quit smoking, and seemed quite happy about it.—*Mrs. A. S.*

St. Louis, Mo.—After writing you, I secured a position paying more than I had dared to hope for. I cannot find words with which to praise God, or to thank you. Each day I feel more and more that I am one with God. I realize more that abundance is nothing without Him. Since my prayers were for prosperity and a closer relationship with God, and since they have been answered, I ask you to discontinue.—*A. P.*

Union, Ohio—We thank you for your prayers for our

prosperity. We sold our property and were able to buy a larger place. We believe through your prayers and our own it was made possible. "Unity" helps us to realize more fully the power of God.—*Mr. and Mrs. C. E. G.*

New Castle, Pa.—On the 10th day of April, I wrote you for help for my sister, J., to locate a house, as she had notice to move, and things looked very dark; but within two weeks she got a house and was safely housed in it. I cannot find words to thank you.—*M. M.*

Des Moines, Iowa—Your prayers are helping me so much. My work the last month has been the best of all the months since I have been in this work.—*F. B.*

Greenwood, Mo.—Sometime ago, I wrote you for help in securing a position for my husband, and he now has a place. Both the size of the town and the location are just what we wished, and he has every prospect for advancement. I am so very grateful for the help I have received from Unity prayers.—*Mrs. R. W. T.*

Indianapolis, Ind.—Kindly discontinue prayers for a house for us, as the Father directed my wife to a place that exactly met our wishes and we have purchased it. I praise and give thanks to God for his many blessings, and thank you for your assistance.—*M. R.*

Waukegan, Ill.—You may discontinue your prayers for my son. He kept his position, and at a good raise in salary. This was brought about through your prayers. Praise the Lord, and thank you for your faithful service.—*Mrs. H. W. L.*

St. Louis, Mo.—I ask you to discontinue the treatments for G. G. Conditions have been adjusted. He has been transferred to another boat, and all is going well with him. I thank you from the bottom of my heart.—*J. A. B.*

Oakland, Cal.—I want to thank you for what your prayers have done for us. Right after I sent for the Prosperity Bank, my landlady asked me to take care of her house, which meant rent free, and I took it. I was very successful. My husband also received a raise in his wages. I thank God and Unity for all these blessings, and may God bless you in your work.—*Mrs. C. H.*

Albany, Ga.—I received the Prosperity Bank sometime ago. I must say that I am perfectly delighted with it. It has helped us wonderfully. We have never been so blessed with prosperity before. It has enabled us to get a home, just what we have always wanted.—*Mrs. O. B. H.*

St. Louis, Mo.—I wrote you just a few days ago for prayers for success in finding an apartment. I am so thank-

ful, as on Sunday I found a lovely six-room apartment.—*Mrs. E. P. M.*

Merchantville, N. J.—I want to thank you for your prayers for prosperity. About a week after mailing my letter to you I received word that I was promoted to a much better position in a different department of the institution in which I am employed. The promotion I have received puts me in line for a really good position with a much better salary than I am as yet receiving. You may discontinue your prayers, as they have accomplished their purpose.—*M. A. M.*

Los Angeles, Cal.—When I wrote for the Prosperity Bank I asked for special prayers, and within two weeks after the Bank came my husband changed his position. This position pays him twice as much as his former one. I have been getting more work, and everything is just lovely. I thank God.—*Mrs. R. Y.*

Kirkland, Wash.—Since writing you, asking for your aid in securing employment, I have had four good positions offered me. I accepted one, and this evening a friend came to tell me that his employer had sent for me to come to his company, at an increase in wages over what I am now getting. I am indeed thankful for your prayers. I hope that my experience will be of benefit to others, inducing them to follow the teachings of Christ.—*W. A. H.*

Providence, R. I.—I want to thank you for your prayers. God opened the windows of heaven and poured out blessings. I wish I could tell you of the wonderful demonstration just as it happened. Husband and son wanted a building, machinery and other things; business men said these would be very hard to find. They searched the city, almost discouraged. After I sent the letter to you there came a telephone call, "Building for sale, very reasonable; could occupy immediately." They got all the machinery they needed without any trouble—were guided to it. The name of the company is to be "Unity."—*Mrs. H. McK.*

Melbourne, Fla.—Our prayers of Truth have once more prevailed. That which was *not* lost has been restored. Last evening at six o'clock a young man came and handed Mr. K. the billfold with contents intact. Was not that a glorious demonstration?—*F. E. K.*

Los Angeles, Cal.—I have been blessed since I sent for your prosperity treatments. I sold my home at Roseburg, Oregon, and I have moved to Los Angeles.—*Mrs. E. M. L.*

MISCELLANEOUS

New Orleans, La.—My heart is full of thankfulness and love. I wrote you about a month ago, asking prayers for harmony and love and trust among my family. I had written you about a month previous to that, for special treatment for my young daughter-in-law, and her healing was like a miracle. And now the sweet joy of living, with all of us so happy and harmonious! Bless the Lord, O my soul, and bless God's chosen ones, through whom his blessings flow.—*F. E. W.*

Santa Cruz, Cal.—You may discontinue prayers for baby. His disposition has changed wonderfully. Truly the Word is all-powerful. Truth is such a great comfort; I have lost all fear.—*Mrs. E. H.*

Panama City, Fla.—What is more beautiful than the word, "Unity!" And what has made more happy homes than these dear folks! One year ago I was a miserable stepmother, and life to me was a drag. I was cross and ill. The whole family was cross. Because there was no harmony in my family, I asked Unity to pray for me, the boys and my husband. Today we have a *new home*. My husband was close in money matters with me, thinking a wife did not need any money. He seldom smiled; had very little to say. Now I hear him singing, and he can laugh as loud as any one. I am praising God for the change. My neighbor said to me the other day, "Listen, I hear Mr. S. whistling!" Don't you think I have much to be thankful for? "Praise God from whom all blessings flow."—*Mrs. J. D. S.*

Granger, Wyo.—I cannot find words to express my full gratitude and praise to the Father for his wonderful blessings. I noticed a big change in my little son soon after sending my letter. Now he is like another child. When he feels inclined to disobey I silently affirm for him, and soon the love of God has done its blessed work and all is peace and harmony.—*Mrs. S. G.*

Kansas City, Mo.—A few days ago some harsh words were uttered to me which made me nervous and I was not myself all day. I kept trying to figure out how to get rid of the feeling of depression, but it was yet upon me until I had nearly reached home. I finally got desperate for a demonstration to relieve me and our household, and said to myself, "These words are nothing; they have no effect upon me. God is a great sea of Love permeating all of our household; we all love each other," and held the thought

for each of us. When I reached home everything was lovely and I was very much elated.—*E. H. P.*

St. Helena, Cal.—I wrote asking prayers for my husband who had developed a habit of spending his evenings in the pool room. I am glad to tell you that everything has turned out most harmoniously, and we are both studying "Unity." You may discontinue prayers.—*Mrs. R. E.*

Hornell, N. Y.—You may discontinue prayers for my husband for freedom from drinking. Praise God! Through your prayers he has entirely overcome it all.—*Mrs. N. W. N.*

Newport News, Va.—I have so much to thank you for. The prayers you have linked with mine in the case of my husband, who, for ten years drank daily, have been answered. He has not touched liquor for almost two months. God has blessed me abundantly, and even my little boy of five years thanks God because his daddy doesn't drink any more.—*M. E. M.*

Hutchinson, Kan.—I am happy to tell you that we are getting much good from your papers and help. My husband has secured a desirable position, and within the last few weeks has come to know that there is help for him through God.—*Mrs. E. C. B.*

Tulsa, Okla.—Your prayers, and the blessed realization of God's love and power through me have made me well.—*Mrs. W. W. B.*

Los Angeles, Cal.—Words cannot express the benefit I have received from the study of Unity literature. I have better health, and am so much happier and contented. I have not eaten any meat for five years, and am expressing love to everybody and everything. My sister, for whom I asked your prayers, is able to do her own work and is well both mentally and physically. She is happier than she has been for years.—*Mrs. E. C. F.*

St. Louis, Mo.—Through our Prosperity Bank we have learned to change our ideas and thoughts, and we are reaping abundant riches. I have been promoted to a much better position, the work is more interesting, and there is more room for advancement. Both my wife and I now realize our oneness with omnipresent Substance, and we have learned to live in the knowledge that the Good is always present. We have started tithing and there is no limit to our abundance of happiness, health, strength, prosperity, wisdom and understanding, for which we praise and glorify our indwelling Father. Kindly accept this liberty bond as a token of love.—*Mr. and Mrs. M. T. B.*



MIDSUMMER SCHOOL

The second year of the Unity School of Intensive Training opens Sunday, July 18, 1920. The session continues two weeks, closing Saturday, July 31.

The faculty which so ably presented different aspects of Truth at the Easter School will conduct the teaching work at the coming midsummer session. Not entirely the same courses will be repeated, but whatever the theme may be, attending students will find in the instructors' interpretations of subjects presented, a quickening that will reveal the immediate steps ahead in unfoldment.

These teachers are not only consecrated students of Truth, but are also living examples of what Truth will demonstrate in its disciples. They are Practical Christians, and in these lessons they will give the rules of study, prayer, meditation and application by which they became what they are.

An outline of the lessons follows:

Lessons in The Science of Being, covers the work to be given by Charles Fillmore. Explains basis of the Unity doctrine; gives concise exposition of the Creative Law, explaining what has been mysterious to man in his search for First Cause. Outlines for six lessons:

1. The character of God as Principle and Law, yet tender, loving Father.
2. Character of the Divine Idea, the Christ, set forth in terms so plain that any one can understand the spiritual character of man and how to manifest that character.
3. Clears up complex questions concerning the "Image and Likeness." Man and his manifestation in the Adamic consciousness.
- 4.

Power of thought; superconscious, subconscious, and other phases of mind. Simple method of thought control outlined. 5. Hidden power of the Word, or Divine *Logos*; how to apply in regenerating mind and body. 6. Central theme, *Prayer and Praise*; the fourth dimension, and its relation to the "lost word" metaphysically explained. Lesson sums up spiritual and psychical experiences. Twelve fundamental faculties of man explained, and the way shown for their complete expression, as in Jesus Christ. Opportunity for questions at close of each lesson. Reasonable solution given for every problem of life. Healing of mind and body; application of restoring Law given in silent meditation; prayers and class drills.

Bible Interpretation will be the theme of Jennie H. Croft's course. Six lessons, coming under the following outline: *The Creative Principle*, inseparable from God (the beginning) manifests through *Three Planes of Consciousness* in man, and ultimately expresses Itself in Spiritual Man. *The Word* takes flesh and gains *The Great Victory* over materiality until *The Finished Work* is shown in man's complete ascendancy; the figurative teaching of parable, allegory and symbol; the inner and spiritual meaning of the written Word. These lessons interpret and point the way to individual application of the Divine Principles in daily living. The book of Job presents the same unfoldment in poetry and picture.

Spiritual Housekeeping. Instructions by Louise C. Newman. Housekeeping should be homekeeping. Practical application of Truth from parlor to kitchen, in body, house and mind. In the topics here offered we have a series of talks covering the right use of the days of the week, the parts of the body, harmony in the home, and the relation of health and wealth. Lesson titles: 1. *The Head of the House*. 2. *The Mother Idea*. 3. *Children of the King*. 4. *The Temple*

Garden. 5. Renewal of the Body. 6. Whose Kingdom is Here.

The Practical Application of Truth, presented in six lessons, by W. I. Hoschouer. 1. *The Faith that Wins*. Faith in action the power back of demonstration. 2. *Spiritual Susceptibility*. How to be sensitive to Truth, only. 3. *Bodily Immortality*. How Truth thinking and living vitalize and perpetuate the body. 4. *Soul Freedom*. Nonattachment to things of sense the way to freedom. 5. *Demonstrating Prosperity*. A consciousness of unlimited resource brings forth supply. 6. *The Brotherhood of Man*. The Christ spirit of brotherhood the complete solution of world problems.

Fundamental Principles of Absolute Truth, is the theme of the six lessons to be given by W. K. Miller. Two points are to be made objective. First: To present in condensed form, a course of lessons which will make the fundamental principles and laws of Being perfectly clear to the very first beginner in the study of Truth, and at the same time serve as a review of the subject to the more advanced student. Second, to show the importance of thinking and speaking, in realizing one's highest good; to make clear the relation between the seemingly most trivial thoughts and words of one's daily life and the conditions of mind, body and affairs, and then to point the way to harmonizing one's daily thoughts and words with the above mentioned principles of Truth.

Correspondence Course, as interpreted by Mary C. O'Neill. Correspondence Course includes the whole journey from the Adam to the Christ Consciousness: *Silence or Prayer*, is communion with God. In prayer recognition and acknowledgment of Truth lead to the realization of Truth. Prayer does not change Principle but the attitude of him who prays. *Health* is man's birthright, and through his thought he can build a health consciousness. Health comes from the realization of

our true source. *Prosperity* is gaining or advancing in that which is good. Possession of things is not prosperity; consciousness of Substance and the true source of our supply, is prosperity. Things are all right if man is the master. *Overcoming* must first be in consciousness. We must deny or erase from our minds everything that interferes with the higher or spiritual consciousness. Experience and environment are means of overcoming. *The Christ Body* is brought forth from the higher or spiritual consciousness which unifies Spirit, soul, and body. *Demonstration* is over everything that is out of harmony with the Divine Plan. It is making ourselves worthy because of our spiritual standing with God. The Great Demonstration is arriving at that depth of consciousness which manifests wholeness and perfection.

Healing Principle and Practice, will be taught by Ida M. Palmer. Health is man's Divine Birthright, and by applying the principles taught by Jesus Christ, man comes into his Divine Inheritance, health of mind, body, and affairs. 1. *Spirit. The Image and Likeness.* Our relation to God. 2. *Faith.* When developed, brings into manifestation that which is true within. 3. *Prayer—Silence.* That place in consciousness between man's prayer and God's answer is *silence*. 4. *Forgiveness—Love.* Forgiveness erases error thoughts from consciousness and gives positive thoughts of good. "Love . . . is the fulfillment of the law." 5. *Consciousness of Substance is Prosperity.* We may demonstrate before we reach this consciousness, but prosperity abides in the consciousness of omnipresent Substance. 6. *The Spoken Word.* Healing Service.

The Silence; an exposition by E. V. Ingraham. 1. *Preparation for the Silence*, deals with the mental and physical attitudes which make for the proper approach to the silence in order that its benefits may be easily obtained. 2. *The Silence.* What it is; the most

effective means of attaining; clearing up mystical and indefinite ideas; making it so clear and tangible that every member of the class may actually experience the silence. 3. *Beyond the Silence*, is designed to lead the student of Truth into the search of those infinite resources and possibilities which lie beyond the stillness of his own mentality. 4. *Wisdom Through Silence*. 5. *The Strength of Silence*. 6. *The Power of Silence*. These last three lessons are given for the purpose of clearing the student's conception of what to expect from a faithful application of the silence.

Noon Silence, each day, 12 m. to 12:30 p. m. Conducted by Myrtle Fillmore. *Class Thought* considered and held in meditation, from 12 m. to 12:15 p. m. Following this a talk on *The Demonstration of True Prosperity*. Speaker for the day will be chosen from local Unity workers.

DREAM INTERPRETATION DEPARTMENT INSTALLED

In the heavens of man's mind a spiritual college is organized, Jesus Christ himself being the Founder and chief Teacher. Every soul that dwells upon the earth is enrolled as a pupil in this great school, and is being taught, through some avenue or other, the way of the upward path.

This college in the heavens is established in Omnipresent Intelligence, and the innermost workings of every heart are here made clear as broad daylight. Through the Spirit of Truth universal, just the help you need is being constantly, lovingly offered you, for the purpose of wooing you to the heavenly kingdom within. However, because people have lived so much in the outer, and have not always been in touch with the higher Source of Being, the mind faculties are usually not yet keen enough to catch and read intelligibly the messages given. Therefore, when the mentality is still, as in sleep, the voice of the Master Teacher reaches

the consciousness of the soul, and the lesson one is in need of is outpictured on the imaging faculties of the mind. In this way, God's children are being educated through visions and dreams.

Unity has developed teachers who are able to read and to interpret these messages, hence the installation of this Department.

Although the interpretation of every dream and vision submitted to us requires the close study and clear discernment of a developed soul, we make no charge for the service, but, like all Unity's work, it shall be on a love offering basis. We shall let the Spirit within each one determine the compensation. The Lord provides for us when we do his loving service and make the matter known to his people.

Write out your dream or vision in condensed form, giving any incident or thought that had to do with it. Address,

UNITY SCHOOL OF CHRISTIANITY,

Tenth and Tracy Ave., Kansas City, Mo.

Dream Department.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries that the Silent Unity "Class Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in July Unity Magazine:

CLASS THOUGHT

Held daily at 9 p. m.

July 20, to August 20, 1920

Christ, the "image and likeness" of God, is made manifest in me, and I am every whit whole.

PROSPERITY THOUGHT

Held daily at 12 m.

July 20, to August 20, 1920

Giving thanks for Spiritual abundance fills my coffers to overflowing.

PUBLISHERS' NOTES

Has the children's vacation always proved a satisfaction to them and to you? If so, you are an exceptional mother. To be sure, they must have a time, during the year, of relaxation from the routine of school work. But it is not necessary that this period should be spent in idleness or in running wild. Some profitable duties should occupy part of the time, at least. The wise, foreseeing mother will plan such work and recreation as will prove both attractive and developing. If you wish to combine pleasure with benefit for the children this summer, furnish them with reading matter that will fascinate while it creates ideals of life and conduct. In this way, they will have a pleasant pastime, and next year's school work will show marked results.

Unity publishes some books for children, which possess merit beyond the ordinary. In these stories, metaphysical teachings are so subtly presented that the child gets them without that feeling of being preached at. The authors of these books have made a life study of the child mind and its processes. They have maintained a balance between Truth teachings, correct and even elegant English, and entertaining style. See pages 592 and 593 for description and prices of these books.

Don't forget Wee Wisdom, our beautifully illustrated magazine for children. See inside of back cover for description and price.

Please read the following suggestion which recently came in a letter: "Now I am going to suggest something which I feel to be quite just, and which will not entail any hardship on any one. Don't you think it would be a fine idea if every one in writing to you would enclose a stamp for reply? One stamp would mean hardly anything to the writer, and it would certainly mean a great deal to Unity. Just see how much good could be done with the money saved in that way! As I said before, what is one stamp in value to the sender? Every one enjoys having an answer to the letters sent you. I know I wait for your reply, even when my letter really does not require an answer; but one is always sent. This week I received a little note of good cheer from you, which was not even a reply to a letter. So I know how many stamps are sent out daily from Unity." Needless to say, we endorse the idea heartily.

The Unity School makes an effort to turn out all its publications in as pleasing a form as possible. Special pride,

however, has been taken in the "Beaux Arts Series," because of the artistic make-up of the booklets, which justifies the title.

A glance at the following titles and the authorship comprising this series will convince of their worth: "All Sufficiency in All Things," by H. Emilie Cady; "Directions for Beginners," by Charles Fillmore; "Finding the Christ in Ourselves," by H. Emilie Cady; "Trusting and Resting," and "In His Name" (two essays), by H. Emilie Cady; "The Practice of the Presence," by Jennie H. Croft; "God's Hand" and "Loose Him and Let Him Go" (two essays), by H. Emilie Cady.

This whole set of six booklets is provided for \$1.00; single copies are 20 cents.

"I have had a demonstration in prosperity which convinces me that the Bank works;" writes a happy woman. "One day last month, the landlord sent word that he would have to raise our rent again on the first of April. For a while I was worried, because I didn't know how I could meet the situation. Then I began to realize and affirm 'God is my abundance.' In the evening when my husband came home, he said, 'I have good news! The manager came to me this afternoon and asked me how much I was getting a week. When I told him, he said that wasn't enough, and that he would see that I got a raise on the first of April.' (Just the day the extra amount was needed.) I should say the Bank does work."

Extract from a letter: "For your article on Faith in the January Unity, I wish to thank you heartily, and to assure you of my sincere appreciation. One point which you so clearly cover, has given me peace and a renewed assurance in my environment. I refer to the part of the article in which you positively declare that we who 'strive to know and serve God, our reward is sure and just, no matter from what source the Spirit directs it to flow to us.' This is the point which you have cleared for me,—that our striving to serve, and know and love the Good is 'earning' our supply. Again I thank you, not only for this article, but also for the Faith number of Unity."

A lawyer friend sends us this word of appreciation: "I am carrying 'Christian Healing' in my inside pocket, and am studying it at all spare times. I am reading and re-reading slowly, trying to digest the subject matter and to incorporate it into my very consciousness. This great work

is an inspired interpretation of our Bible, and will be recognized as a fitting commentary on the Word of God. In my opinion, it transcends all other literature on the subject. Through a study of its pages, I have gained a strong hold on myself, to the degree that I shall find my proper place in God's universe."

As you have already discovered, this present issue of Unity is devoted to the Power faculty, portrayed in the apostle Philip. The July number will contain a series of lessons on Understanding, represented by the disciple Thomas. August Unity has another spiritual feast to offer in the subject Will, personified by Matthew.

Our readers may now have an opportunity to gain a deeper knowledge of the inner working of these twin faculties, Will and Understanding.

Subscribe for your friends that they, too, may reap of this rich sowing.

Vegetarianism is in the air these days. People everywhere are asking about it, and never has the interest in vegetarian diet been so active as at present. Unity considers a diet of vegetables, fruits and cereals essential in body regeneration. Eggs, butter, milk and cheese are also acceptable when the system needs them, but flesh eating is entirely taboo among those who are putting on the new Christ body. *Weekly Unity* has a department devoted to foods. If you want to follow a diet that is strictly in accordance with the highest form of spiritual growth and bodily health, read *Weekly Unity*.

A few lines of encouragement for any of our readers who think they are elderly: "I am so glad that you intend to feature the brain centers, or faculties, in Unity this year. Every issue seems written for me. Perhaps it is because I am learning and understanding more. For some time I have meditated on these centers, and now I am answered by responsive realizations. In this way I keep myself in good health to the astonishment of my friends, for I have been seventy-five years on this earth. My desire is to live the Truth and prove it to my friends."

De luxe copies of "Lessons in Truth" and "Christian Healing" may again be secured, now that we have been able to get the materials for binding. Books as precious to the hearts and souls of their readers as these two are, cannot be too handsomely bound.

The volumes are small, pocket size, bound in keratol, printed on very thin bond paper, in large clear type, with gold edges and lettering. Each volume is wrapped in a sheath of shimmery, daintily ribbed paper, and placed in a neat little box. The present price is \$3.00 a volume.

A reader of Unity gets a new home; read how: "We are now all settled in a home of our own. This is only one of the many blessings which have come to us since using the Prosperity Bank. We seem to be in a shower of prosperity since I learned from you to thank the dear, kind Father for the things which I desire. I know that he gave me the desire, and he never fails in his promises. It all seems so easy and such a blessed assurance. You have made it possible for us to live on 'Easy Street.' Thank you again."

From a reader who lives in a mountain cabin, sixty miles from a railroad. "My four-year-old son has his Wee Wisdom. He takes it and sits in his little chair, studying over the pictures while I hold my silence. Then he climbs on my lap and we say, 'God bless all our friends and family.' The first words he learned to spell were 'Peter Pan.' I have no primer for him, so I'm teaching him to read from Wee Wisdom. He loves best the pieces of poetry, such as 'Pirates of Old' and 'Bug-a-Boo-Bill.' "

"Concerning the influence of Unity—it is a God's own blessing all the time. As a family, we are happier and more harmonious because of its teachings. It is meat for the hungry, drink for the thirsty, rest for the weary. With Unity, a desert island would be a blessed retreat from the squabbles of a foolish world." Words direct from the heart of a Unity reader.

Words written across a Unity renewal letter, returned to us with blank filled out and dollar inclosed: "This is the biggest dollar's worth that comes to this house."

QUESTION HELPS FOR "LESSONS IN TRUTH"

If you are studying Lessons in Truth you will find a list of questions on each chapter most suggestive of thought. These questions have been formulated by those who have had long experience in teaching Truth classes; and they consequently know the best points of attack in each lesson. You'll never miss the 35 cents which will bring you these study helps.

IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your subscription to Unity Magazine please renew at once. When a yellow blank is found under this notice, it means that your subscription expires this month. If the blank is placed in this issue, your renewal should reach us before the first of July to avoid missing the next number. Use money order if possible, but bills or two-cent stamps may be sent at our risk.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written to us for lists. We cannot grant the privilege to everybody; it is given to only those who we have reason to believe are sincere seekers for Truth. Application in this department must be made by the one who wishes his name published.

Jesse Fraser, 121 Coolidge Ave., Syracuse, N. Y.

Frank Fenner, Rice Lake, Wis.

Mrs. Mamie Walls, 851 East St., Baton Rouge, La.

Dr. W. Riedl, 68 Bacon Bldg., Oakland, Cal.

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Literature that Teaches Practical Christianity

MISCELLANEOUS WRITINGS

Avenues to Achievement

H. EMILIE CADY

What a benediction to the world are the inspired utterances of a devoted consecration to Truth! The author of "Lessons in Truth" has, from time to time, written of her soul experiences. These have been compiled into a most spiritually quickening and readable little volume.

The separate chapters composing this collection are complete in themselves, and can be read during the daily meditation period. Titles of chapters, with a typical thought from each, follow:

IN HIS NAME. Dear friends, you who at times feel almost discouraged, you who are being continually "sand-papered" by the petty worries and anxieties of life, just try for one week always saying the *I Am* upward, toward the good, and see what the result will be. Instead of saying, "I am weak and cannot accomplish," say, "*I Am*, because Thou art; I can accomplish, because *I Am*." You will be astonished at the result.

THE SPOKEN WORD. Our spoken word first hammers the thing desired into *shape*. Our continued spoken word brings this shaped substance forth and clothes it with a visible body. The first action brings that which is desired forth from the formless toward the external as far as the psychic; the continued action brings it forth still further and clothes it with visible form or material body.

LOOSE HIM AND LET HIM GO.—We may seem to hold another up for a while, but eventually he must walk alone. The time of his walking alone with his own indwelling Christ, his own true self, will depend largely upon our letting go of him. Your dear ones must have ^{the} liberty to live out their own lives, and you must let them, or else you are the one who puts off the day of their salvation.

ONENESS WITH GOD. Would you then know God, "whom to know aright is life eternal"? Go not abroad looking for the Divine. "Stay at home within thine own soul." Seek there earnestly, calmly, trustfully, the Source of All Good. Only thereby will you grow to be what you desire—self-centered, self-poised.

FINDING THE CHRIST IN OURSELVES. "Now is the accepted time, now is the day of salvation," said Jesus. He said nothing about our being saved from our distresses after death, but always taught a present salvation. God's work is finished in us now. And whatever we persistently declare is done now, is manifested now, we will see fulfilled.

TRUSTING AND RESTING. In this effort of ours to bring into manifestation the good which we know belongs to every child of God, it is when we get beyond the point where we try to do it all ourselves, and let God do His part, that we get the desires of our heart.

NEITHER DO I CONDEMN THEE. Praising God for the marvelous revelation of Himself within our own souls, let us lift up rather than condemn any who are struggling toward the light. Let us become workers together with God, doers of the law, not judges.

GOD'S HAND. Look only to God for supply. If anything is returned to you through the one to whom you give, render thanks for it. If nothing visible is returned, give thanks just the same, knowing that no man can stand between you and the inexhaustible supply.

UNADULTERATED TRUTH. The Absolute Truth is there is no lack anywhere, but an overflowing abundance of every kind of good which man can possibly desire or conceive of. Stop believing the lie. Stop speaking it. Speak the Truth. It is the spoken Truth that makes manifest.

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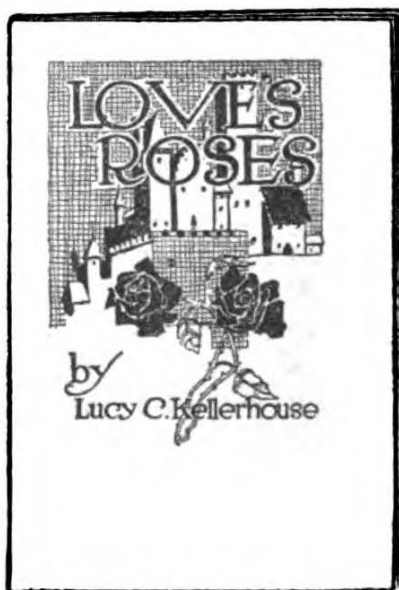
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